







# THE MISSIONARY SURVEY

Wade C. Smith, Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, 75 cents a year; in clubs of five or more, 50 cents. Entered as second class matter at Richmond, Va., under the Act of March 3, 1877.

Vol VI.

April, 1916.

No. 4.

## CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:

The Old Minister .....	243
Wilhelm Persohn, German Methodist Crippled Cobbler, Wills \$25,000 to Conference Claimants J. A. Mulfinger, D. D.....	244
The Executive Committee of Christian Education and Ministerial Relief. ....	246
"He Never Asked for More.".....	247
A Brief for the Christian College. Rev. J. W. Walden, D. D.....	245
Let's Honor the Claim .....	248
Help Honor the Claim of Our Enfeebled Ministers and Needy Widows and Orphans of Our Dead.....	249

## THE WOMAN'S AUXILIARY:

The Tale the Mite Box Told. Mrs. O. G. Jones.....	253
A Modern Society One Hundred Years Old.....	253
"Just Among Ourselves." .....	255

## HOME MISSIONS:

Wrought by Prayer .....	256
Remarkable Answers to Prayer .....	257
The Vision of the Eagle. Rev. C. Groshon Gunn.....	257
Over the Wild Cat Mountain. Rev. Edward O. Guerrant, D. D.....	260
A Modern Cry From Macedon. Rev. J. W. Tyler, D. D.....	262
An Appeal for the Mining Camps. Rev. J. V. Logan.....	262
Hazard, Kentucky, and Peery County. Rev. Allen Jones.....	263
We Are Advertised By Our Loving Friends.....	265
How You Can Help.....	265
Our Prayer Meeting .....	266
Hard Lives of Women in the Mountains. Rev. J. P. Hall.....	266
On the Santeetlah. Rev. W. P. Chedester.....	267
A Mountaineer of the Pioneer Type.....	268
The Harris Mountain Schools. Rev. P. C. Clark.....	269
In the Homes of the People. Miss Annie Shadden.....	271
Can You Tell? .....	272
Senior Home Mission Program for April. Miss Barbara E. Lambdin.....	723
Comparative Statement of Receipts for Assembly's Home Missions.....	273

## THE JUNIORS:

Mountain Wild Flowers. Rev. J. F. Menius.....	274
Christ is Risen! The Good Shepherd.....	275
A Daughter of Judah in the Cumberland. Gertrude L. Golstein.....	276
Letter From Rev. John MacWilliams.....	277
An Excursion. ....	278
The Story of Wong Ling. ....	278
Junior Program for April, 1916. Miss Margaret McNeilly.....	279

## FOREIGN MISSIONS:

Monthly Topic—Africa. ....	280
A Missionary Church and How to Develop It.....	283
Mutombo Kachi. Rev. Geo. T. McKee.....	284
"Faint, Yet Pursuing." Rev. J. W. Allen.....	288
"White Man, Leave us the Book.".....	288
Record of Medical Work A. P. C. M., Luebo Station, Jan.-Sept., 1915. Rev. J. W. Allen .....	289
The Kasai Native and the Bible. Charles L. Crane.....	292
Sunrise on the Coast of Africa. A Graham King.....	296
A Congo Murder Trial. A. C. McKinnon.....	296
The Mokpo Boys' School. William Parker.....	297
Soup Kitchens in Mexico. ....	299
Some Impressions of China and the Chinese. Wm. P. Parker.....	300
A Letter From Miss Mađa McCutchan .....	304
"Home" in Heathen Lands. By Mrs. J. R. Graham.....	305
Missionary Education in the Sunday Schools. Jno. I. Armstrong.....	307
Sunday-School Foreign Mission Day, May 28, 1916.....	310
Personalia. ....	311
Do You Know? .....	312
Senior Program for April, 1916. Miss Margaret McNeilly.....	313
Comparative Statement Foreign Mission Receipts.....	314

## PUBLICATION AND SABBATH SCHOOL EXTENSION:

In the Trenches .....	315
The Sunday School a Discoverer.....	318
The Orphan Child. Charlotte Bronte.....	319
How the Shepherd Seeks .....	319

50,000

# The Missionary Survey's Campaign For 50,000 Subscribers

**THE GOAL:** A Subscriber in every Presbyterian home. Is there one in your home, and another in the home of your neighbor?

## Look! He Has Started Upward Again!

Yes, Jack has actually started up the pole again, after a long standstill and a slip back—for you will recall that he showed a loss of 500 subscriptions last month. Well, he regained them; he is again at the 27,500 peg, and at this writing (March 15) we have yet to learn the results of "Survey Week," in which we have high hopes. The May number will tell about that.

If the "Survey Week" dates—March 12 to 19—fell upon an inconvenient time for you, put the plan in operation this month. Remember, we are always prepared to furnish, as an aid in this effort, a list of the present subscribers at your postoffice and their expiration dates; also samples of the magazine itself.

Ten more churches are placed upon the Honor Roll this month, they having secured an average of one subscription to five communicants, as follows:


*Aransas Pass, Tex., Hemstead, Tex., Stanton, Tex., Bolton, Miss., Ripley, Miss., Edgefield, S. C., Sumter (Concord), S. C., Timmons ville, S. C., Gibson, N. C., and the Second Presbyterian Church, U. S. at Washington, D. C.*

This gives us 143 churches on the Honor Roll; 3,295 churches have not yet attained to that distinction.

In which column does your church stand?

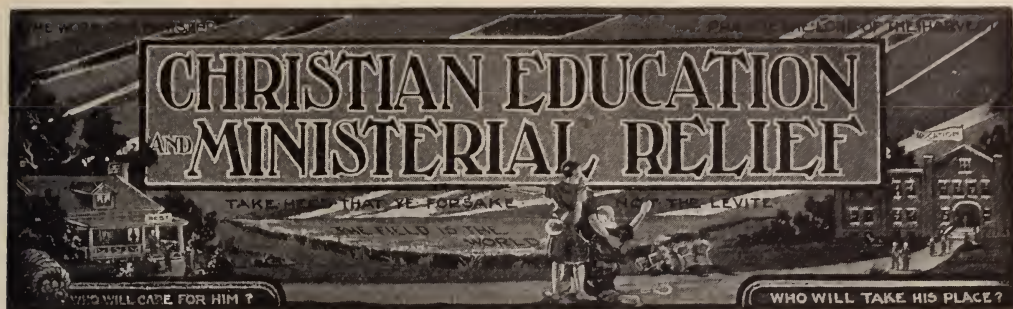






Digitized by the Internet Archive  
in 2015





Address All Communications Relating to  
this Department to

REV. HENRY H. SWEETS, D. D., SECRETARY,  
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to

MR. JOHN STITES, TREASURER,  
Fifth and Market Streets, Louisville, Ky.

## THE OLD MINISTER.

ONE morning not long ago a reporter, looking over the advertisements of "Situations Wanted," found one application from a man who was willing to do any kind of clerical work, and another from a woman who offered to do fine laundry work. He was struck by the fact that both advertisements bore the same address, and, being curious, he made an investigation. The man was an old minister, forced by retirement and poverty to take anything he could get and was competent to do. The woman was his aged wife.

There is little that is peculiar about the case except that it came to light. Thousands of other old ministers and their wives either suffer in silence or become dependents upon some form of more or less grudging charity. The fact, indeed, is so well known that it would seem unnecessary to speak of it, were it not for the further fact that better conditions are coming.

One of the special occasions of the Panama-San Francisco Exposition was Church Pension Congress Day, which gave the Protestant laity the first definite information it has had about the generous plans that the churches are making for the care of their superannuated clergymen. Among other denominations, Presbyterians, Baptists, Disciples of Christ, Episcopalians, Lu-

therans, Congregationalists, the Methodist Episcopal Church and the Methodist Episcopal Church (South), are all working, each in its own field, to raise such funds as will provide sufficient income to keep their old ministers in comfort and decency. The Methodist Episcopal Church has set its figure at \$15,000,000; the Presbyterian Church at \$10,000,000; the Baptist at \$10,000,000; the Episcopalians at \$5,000,000; the Congregationalists at \$2,000,000. All the funds together, when completed, will aggregate at least \$67,000,000.

For many years the churches have had small funds that they used for the purpose, but those funds have been pitifully inadequate. Now they are going to apply the most modern and efficient methods to increase them and to administer them.

It is, of course, a time-worn truism to speak of the shamefully small average salary that most Protestant ministers get. We all know that it is less than skilled mechanics—less, often, than city hodcarriers—receive; but it is not so trite to think of what we ask of them and what they give.

The relations of the minister to a man who has any religious interests at all are closer than those of any one else outside the man's own family. It is the minister who baptizes him, who



joins him in marriage to the woman of his choice, who speaks such words of comfort as are possible to human beings in time of bereavement, and who commits the bodies of his dead to their everlasting rest; yet there are men who make no contribution to the minister's income except their annual pew rent, and that, divided by fifty-two, would not buy two seats at any

good theatre.

There is something sardonically humorous in calling a man a "shepherd of souls" and "pastor of his flock," and then, in his old age, turning him out to a pasture that his more worldly-minded sheep have cropped close to the ground. We are glad there is going to be a change.—*Youth's Companion*.

## WILHELM PERSOHN, GERMAN METHODIST CRIPPLED COBBLER, WILLS \$25,000 TO CONFERENCE CLAIMANTS.

J. A. MULFINGER, D. D.

ON the fifth of October, 1915, Mr. Wilhelm Persohn, of Brillion, Wisconsin, departed this life. He was born in Germany in 1844. He was a member of the German Methodist church at Brillion. When only one year of age he lost the use of his limbs through a sickness which was contracted by him in the old fatherland. At the age of thirteen he came to this country with his parents and settled at the above-named place, and it was there that he was induced to give his life to God, through the influence of a German Methodist preacher who had come into that region to seek out the new German settlers and bring them the living gospel. As he was a helpless cripple, his parents decided that he should be a shoemaker, and after learning his trade he endeavored by hard work to support himself.

Although he had never had the opportunity of attending a higher school of learning, he was endowed in a large measure with natural gifts, and the Church soon recognized this fact by entrusting him with different offices. For many years he was a trustee of the church, and served for twenty-seven years as a local preacher. In spite of his helpless condition, he took an active part in the work of his local church, being for many years organist and choir director.

As he began to work at his trade

without any means, no one would have thought at that time that it would be possible for him to achieve such large financial success. But by wise and conservative investment of his hard-earned money in buying land he succeeded in acquiring a fortune. God's blessing rested upon his endeavors and it was marvelous how everything he touched turned to money.

A time arrived in his life's history when he was convinced by the Spirit of God that he was only a steward of the money God had entrusted him with, and he allowed the grace of God to direct him in investing it for the kingdom. After making the first great sacrifices it became a joy for him to give larger sums for the cause of Christ. He often said: "The Lord has given me this fortune in such a wonderful manner. It belongs to him and I shall return it." Before his life came to a close he had given the comparatively large sum of \$65,000 to different benevolent causes of Methodism. Among the interests that were considered by him in his giving were The Bethany Society of Germany, the Chapel Debt of that country, the Orphanage and German Wallace College at Berea, the Foreign and Home Missionary Societies of our Church, the Girls' Home at Chicago, Bethesda Hospital and Mother House at Cincinnati, the Permanent Fund of the Chicago German Conference, and the Endow-

ment Fund of the Board of Conference Claimants of the Methodist Episcopal Church. To the Endowment Fund of the General Board of Conference Claimants he gave \$25,000, which will be carried upon the books of this Board as a Memorial Gift, thereby perpetuating his memory. As he had given most of his money on the annuity plan, he had thereby secured himself an income which shielded him from want, and enabled him, during the last years of his life, when he had become entirely helpless, to liberally pay for his care.

The history of this humble but pious brother proves to us how wonderful the grace of God can affect the life of those who are willing to give them-

selves to its guidance. He was saved and kept by the grace of God and it was this grace that he often praised during his life. He is now released from his suffering and at home with the Lord, but we who knew and loved him realize better than ever before the truth of the divine promise, "The memory of the just is blessed." His memory will live on in the institutions which he supported, and in the great church enterprises which he so substantially aided by his generosity; and his example will lead others to realize that they are only stewards of God and all they possess has been entrusted to them by Him. Surely his memory is blessed.—*Veteran Preacher.*

## A BRIEF FOR THE CHRISTIAN COLLEGE.

REV. J. W. WALDEN, D. D.

### I.—WHAT IS A CHRISTIAN COLLEGE?

1. One that is thorough in its training. To wear the name Christian lays a demand on the college for work that is as good as the best.

2. One that is founded for a Christian end. Money-making, general enlightenment, culture, will not suffice. The Christian College uses the training of the mind, under Christian influence, as a means to the Christian enlightenment of society.

3. One that is maintained by those in sympathy with this end. Boards of Control must not sacrifice the Spiritual for the worldly success of the institution. The teachers must be unqualifiedly Christian.

4. One that is pervaded by a Christian atmosphere. As an institution it must be Christianized.

5. One in which the Bible has its proper place. It must be admitted and taught, not as literature, but as the supreme rule of faith and practice.

### II.—WHY SHOULD A COLLEGE BE CHRISTIAN?

1. Because it takes the place of the

family. The school is always *in loco parentis*.

2. Because it takes the place of the family at a most critical time in the life of the young.

3. Because a College Course includes studies that involve the Faith. History, Science, and Philosophy cannot be taught in a negative or agnostic way.

If we are to conserve our educated youth in the Faith, and if we are to provide the Church with a sound and learned ministry, there is no alternative. We must found and maintain high grade, thorough-going Christian Colleges.

\* \* \* \*

The above article was written by Dr. Walden several years ago. There is one thing, however, that we would add to it at this date, and that is: That the real Christian college ought to be under the control of a denomination that stands true to the evangelical faith and has the courage, in this age of weakness and doubt and silly talk about "academic freedom," to see that the truth is taught within its walls.



John Stites, Treasurer.

Henry H. Sweets, Secretary.

THE EXECUTIVE COMMITTEE OF  
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF,  
122 S. Fourth Ave., Louisville, Ky.

March 28, 1916.

My Dear Friend:

A very remarkable offer has been made to our Committee by an elder of our Church. He promises to give fifty cents for every dollar added to the Endowment Fund of Ministerial Relief during the year until he has contributed \$68,000 to this Fund. When he made this offer, the Endowment Fund was \$332,000. The additions which this should secure will make it \$536,000.

The work of Ministerial Relief consists in caring for the aged and enfeebled ministers of the Church who have worn themselves out with incessant toil on the mission fields of the Church. Many of these self-denying men, of greatest culture and spiritual refinement, have never in all of their lives received more than \$650 a year salary. They have deliberately made themselves poor for the sake of Christ. Their strength is now gone and their salaries are cut off. The Church must care for them.

These men and the lonely widows and little fatherless children of other ministers who have been called Home, never utter any complaint. Their real need can not be disclosed to the Church. God knew that they might be overlooked and when the children of Israel were going into the conquest of the land of Canaan He said time and time again, "Take heed that thou forsake not the Levite as long as thou livest in the land" and the Apostle Paul says "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel."

In order to care for these in a manner and with a certainty never possible in the past, the Assembly is trying to raise an Endowment Fund of a million dollars.

Long after we have left the scenes of this life the Endowment Fund will doubtless be ministering comfort and blessing to the refined but needy homes of our Presbyterian ministers.

We want to know if it would be possible for you to erect a Memorial Fund in memory of some loved one, to be included in this Endowment? This will be more enduring than any monument of bronze or granite.

We often receive letters from the beneficiaries of this Fund saying "we are constantly remembering at the Throne of Grace those who have made the much needed help possible." What a privilege to have a place in their prayers?

When we remember that at that last day the Master will say to those on His right hand, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me," the work of Ministerial Relief affords one of the happiest privileges of the Christian's life.

If you desire further information concerning this work we trust you will let us hear from you.

Earnestly hoping that you can come to our help at this time of our need and of splendid opportunity, I am,

Very sincerely yours,

HENRY H. SWEETS, Secretary.

**"HE NEVER ASKED FOR MORE."**

**M**ANY months ago the secular press recorded the death of an honored minister of the Southern Presbyterian Church, who, for more than thirty-eight years, had devoted his life to successful work for Christ and the church of his fathers. Later, the church papers gave long and grateful mention of his life and labor of love.

He had served one church for a quarter of a century. In writing to urge a young minister to become his successor, an elder in the church said, concerning the pitifully small salary the veteran had received. "He never asked for more."

For twenty-five years he had lived, without reproach, in that refined Southern community, stinting himself of the improvement that might have come from an enlarged library, from papers and magazines and an occasional trip that would have brought him into contact with other scenes and other minds. All these opportunities, however, could never come to him. "He never asked for more."

He tried to keep up his personal appearance in that community as becometh a minister of the gospel. He ministered to the needy. He set an example of liberality to the flock. He answered the many calls that ever come to the minister of the gospel. In doing this he had to practice the strictest self-denial. "He never asked for more."

He and his faithful wife raised and educated a family of four children, who have become an honor to the church and to the land. Many a night, their earnest discussions concerning means of economy and the meeting of pressing obligations, extended until the "wee hours," when they should have been securing rest for the toils of the next day, but uncomplainingly they bore their burdens. "He never asked for more."

During the twenty-five years of his service at that church the cost of living increased from fifty to seventy-five per cent. The financial needs for the clothing and the education of the children were constantly increasing. Silently and uncomplainingly the father and mother denied themselves almost the real necessary things for an earthly existence in order that they might glorify God before their fellowmen, train their children in the fear of God and for the service of their generation, while all around them, in the homes of many of the officers and principal members of the church there was every evidence of luxurious living and of greatest financial success. Some of the members of that congregation had salaries of from five to ten thousand dollars a year, while this faithful man of God, with wonderful native ability, with the best of training in school, college, theological seminary and constant contact with fellowmen, was forced to live all these years on the pitifully small salary of eight hundred dollars. "He never asked for more."

What about the other ministers who are alive and with us now, who are bearing the burden of the day and the scorching heat, who are making every sacrifice possible to serve Christ and the Church, but would gladly give up all the comforts of life rather than ask for an increase in their salary? What about the faithful ministers of the gospel who see the need of wife and child and who know the abundant ability of the church to meet these needs? Shall we wait for them to ask? Shall we forget the solemn covenant entered into with the man of God when he became pastor of the church, that we will see that he is free from worldly avocations? Shall we forget the injunction of God to the children of Israel, "Take heed to thyself that thou forsake not the Levite as long as thou livest in the land?" Shall we be unmind-

ful of the purpose of God as expressed by the Apostle Paul, "Even so hath the Lord ordained that they that preach the gospel shall live of the gospel?" Brothers in the household of faith,

officers in the Church of the living God, are you waiting for these men to humble themselves in the dust and to come as pitiful supplicants to ask for more?

## LET'S HONOR THE CLAIM.

### THE FOREMOST CLAIM

Is what the late Dr. Arthur T. Pier-son, the foremost advocate of Foreign Missions, called the work of Ministerial Relief.

The Laymen's Convention of the Methodist Episcopal Church called the claim of the superannuated ministers

### THE SUPREME CLAIM,

And the Bishops of that church in an Address and Appeal to the Church made the reasonable demand that "the supreme claim should be given the supreme place." They gave this pledge: "We pledge ourselves and, as far as we may, pledge the whole church to full and loyal co-operation, to bring in the new and better day for the church we love and the men we honor."

### THE INHERENT CLAIM.

The minister is not a "money-maker" and God never intended that he should be. He gave the church the privilege of ministering in temporal things to the ones who minister for her in spiritual things. God knew that in the great conquests of the church this duty and privilege might be overlooked and become a

### FORGOTTEN CLAIM.

So God said to Israel once and again, "Take heed to thyself that thou

forsake not the Levite." Our church has been guilty in this respect, but now a brighter day dawns.

### A HOPEFUL PROPOSITION.

One of the elders of our church, who earnestly desires that his name be not mentioned, has offered to add one dollar for every two dollars given to the Endowment Fund until he has contributed \$68,000 to the Fund. When he made this offer, the Endowment Fund was \$332,000. His gift will make it \$400,000, and the added gifts from others, \$536,000.

### YOUR RESPONSIBILITY.

To secure this liberal gift we need the sympathy, the prayers and the help of the entire church. If you cannot send a large offering, help to the limit of your ability. "Little and often fills the pouch." Let us care for these faithful servants of Christ and our church, who have worn out their lives in self-denying toil in a manner and with a certainty that befits their splendid and heroic service. Every cent of interest from the invested Fund goes to meet their need, helps answer their prayer to the great God of Elijah. "Give us this day our daily bread."

JOHN STITES, *Treasurer.*

HENRY H. SWEETS, *Secretary.*  
*Louisville, Ky.*

From Miss Elizabeth C. Carrere, Pickens, Miss.:

I certainly enjoy the Survey and would not give it up for anything, for it is the only way I can keep up with the wants and activities of our dear old Church."



## HELP HONOR THE CLAIM OF OUR ENFEEBLED MINISTERS AND NEEDY WIDOWS AND ORPHANS OF OUR DEAD.

A GREAT opportunity has been presented to your church through the liberality of one of the Elders of our church.

He proposes to give fifty cents for every dollar contributed to the Endowment Fund of Ministerial Relief during the year until he has added sixty-eight thousand dollars to this Fund.

The last General Assembly declared that the Endowment Fund of Ministerial Relief "should be regarded as an opportunity for special liberality, rather than as a part of the regular budget."

The Executive Committee is calling upon all of our pastors and sessions to set aside *Sunday, April 16th*, as a day of special opportunity for every member of the church to have some part in this work.

A brief leaflet and pledge card and a contribution envelope will be forwarded for the use of each individual in all the churches.

If we meet this offer, the Endowment Fund will then be five hundred and thirty-six thousand dollars.

Throughout all the coming years the interest from this invested fund will go to supply the needs of our enfeebled ministers who have spent their lives in self-denying service to Christ and our

church, and to the needy widows and orphans of our ministers who have died.

When the Church ordains a man to the work of the ministry, she says to him, "You minister to us in spiritual things and we will provide for you and your family the material things of life."

The Apostle Paul says: "Even so hath the Lord ordained that they that preach the Gospel shall live of the Gospel."

You don't "pay the preacher." You have solemnly promised, by direct command of the Master, to provide an honorable and adequate livelihood for him while he is in active service, and separated from all the sources of earthly gain. When he becomes too old or too infirm through disease to labor longer, the responsibility of the Church does not cease! We cannot turn him or his wife or little children out to die.

Help us *now* and as liberally as you can. A gift of one thousand dollars now adds \$1,500 to the fund. Each dollar given adds \$1.50.

Watch the church papers each week for report of the progress made.

For leaflets or any information write to, Henry H. Sweets, Secretary, 122 S. Fourth Avenue, Louisville, Ky.

### INASMUCH.

When the Master calls for reapers,  
And the young, the brave, the strong,  
Step out from the careless sleepers  
With a joyful shout and song;  
Gladly facing all the trials,  
And the hardships, toils, and such,  
Faith through all their self-denials,  
Hears the blessed "Inasmuch."

When the noonday sun is gleaming  
Fiercely o'er the ripened fields,  
And the shimmering wheat is gleaming  
Till the faint heart almost yields;  
Though the gold-crazed throngs may jeer  
them

And for treasures madly clutch,  
What thought sublime will cheer them  
Through it all—that "Inasmuch."

When the evening shades descending  
Tell the close of life's long day,  
And the gleaners homeward wending  
Now are feeble, old and gray,  
How their forms are bowed and broken  
By time's emaciating touch—  
Yet the grandest word e'er spoken  
Cheers their hearts—Christ's "Inasmuch."

—George W. Hall.

# THE WOMAN'S AUXILIARY OF THE PRESBYTERIAN CHURCH OF THE U.S.

OUR COMMISSION "Go ye into all the world and preach the Gospel to every creature."

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets,  
Atlanta, Ga.

*"That in all things He might have the pre-eminence."*



What are we set on earth for? Say, to toil;  
Nor seek to leave thy tending of the vines  
For all the heart o' the day, till it declines.

\* \* \* \* \*

## SO OTHER SHALL

Take patience, labour, to their heart and hand  
From thy hand, and thy heart and thy brave cheer,  
And God's grace fructify through thee to all.  
The least flower with a brimming cup may stand  
And share its dew-drop with another near.

*Elizabeth Barrett Browning*





## EXECUTIVE COMMITTEE MEETINGS.



"Come, let us reason together," is as wise a decision to-day as in olden times, and an observance of this method on the part of the officers of our various organizations means much to the advancement of the work.

The officers of the society, Presbyterian and Synodical, if they understand the importance of the work they have undertaken, will want to discuss it with their sister officers.

Let us consider briefly some of the things which may profitably be done at these meetings.

### THE EXECUTIVE MEETING OF THE SYNODICAL.

A Synodical may profitably hold two executive committee meetings each year: one to arrange for the annual meeting of the Synodical and one to plan for the meetings of the Presbyterian.

Sometimes it is possible for the latter meeting to be held immediately after the close of the Synodical.

Since this committee includes ex-officio, all the Presbyterian presidents, its sessions afford excellent opportunity for the consideration of the special problems of each Presbyterian. The president whose Presbyterian is weak in one department will be helped by conferring with the president whose Presbyterian is especially strong in that particular feature. This committee should also be able to compare the work of their Synodical with that of sister Synodicals, and thus be stimulated to greater effort.

The meeting which prepares the program for the annual Synodical should make a careful study of what the annual reports of the Presbyterials have revealed and thus afford

subjects for profitable discussion at this meeting. They will wish to consider the most outstanding need in the work of the Presbyterials.

Is there a lack of interest in Mission study? Then the executive committee will wish to present this subject at the annual Synodical. How? Shall they have a trained leader to deliver lectures on this subject? Shall they have a model Mission study class? A normal class for the training of leaders may be considered desirable, or perhaps it will be thought best to have an open parliament for the discussion of the best ways of presenting Mission study on a Presbyterian program.

If Bible study is selected as the subject to emphasize a similar choice of methods may be considered. The object in view *always* at the annual Synodical, is to aid the Presbyterials in presenting subjects to the local societies.

The second executive committee meeting of the Synodical should be for the purpose primarily, of arranging for the Spring Presbyterials.

If Mission study has been the theme of the last Synodical meeting, then the Presbyterian presidents will wish to apply the helps received there to their Presbyterian program. They will probably decide to have a trained Mission study leader visit all Presbyterials. She will lecture, lead a class, or conduct a parliament as each Presbyterian may decide.

Consecutive dates will be arranged for the Presbyterian meetings and missionary speakers will be arranged for, leaving the rest of the Presbyterian program to be filled out by each individual president as she may think best.

Many details of business will also be discussed at these executive committee meetings of the Synodical, and the officers will find that these meetings will not only unify and strengthen the entire missionary work of that Synodi-

cal, but will also foster a State pride and bind together the representatives of the various sections of the Synod in a united effort to bring the entire State work up to a higher plane of efficiency.

SOME THINGS WHICH MAY PROFITABLY  
BE CONSIDERED BY THE EXECUTIVE  
COMMITTEE OF THE PRESBYTERIAL.

A committee meeting may be held immediately before or after the annual meeting of the Presbyterian. The most important meeting, however, is the one which is held for the purpose of planning the program of the Spring meeting. The following questions will probably be discussed:

What is the weakest point in the work of our Presbyterian?

How can we strengthen it?

How can we reach every Society this year with a personal message from the Presbyterian?

Can we divide the territory so that the various officers may visit societies near at home?

Can we send our president to the neediest places?

Can we ask strong societies to "mother" weak ones near by?

How can we enroll the society which has so few members that they do not feel able to pay the contingent fee?

Should a strong society adopt one of these weaker ones and pay their contingent fee until they have grown to the point of self-support?

What practical plan can we advance for the development of Y. P. work in our Presbyterian?

How can we accomplish the organization of a prayer band in every Society?

Plans for forming Mission study classes in local societies.

Program for the annual meeting.

Speakers—Theme—Educational features.

Consideration of recommendations to be presented to the annual meeting.

In addition to the above, there should be much informal discussion of the individual problems of the Presbyterian.

THE LOCAL SOCIETY.

The president of a local society should call a meeting of all of her officers at least once every month. It may well occur on the day preceding the regular meeting of the Society, or perhaps better, about midway between the Society meetings. The following are some of the subjects they will probably discuss:

How may the program for the coming year be best worked out?

Will every person be prepared on the part assigned her?

Is our Society the educational force in the life of the Church which it should be?

Are we systematically studying missions?

Is the Society developing the spiritual life of its members?

Is prayer being given a prominent place in our social life?

Are our Devotionals really Bible studies?

Are we emphasizing stewardship as we should?

Are we giving to all of the departments of the work of the Church as requested by the General Assembly?

Are we striving to increase interest in Missions among all of the women of the Church?

Do we put forth any systematic, continued effort to bring new members into the Society?

Why are we not more successful in interesting Christian women in Missions?

What should be the social features of the society?

Plans for special meetings.

It is earnestly hoped that every missionary organization in the Auxiliary will determine to hold these conferences of officers during the coming year. The results which will accrue from these meetings will be far-reach-



ing and lasting; the consideration of the various problems of the organization will result in the development of leaders, one of the greatest needs of our work to-day. The united prayers

of the officers for God's blessing upon the organization and upon our missionaries will bring a new spiritual life to both officers and members.

## THE TALE THE MITE BOX TOLD.

MRS. O. G. JONES.

You all have heard of the mite box,  
And the good that it has done,  
So when you see one open its mouth  
Not one of you need run.  
I have a story to tell you  
No one ever told before,  
Just an experience of my own  
When I lived behind a door.

I, with others like myself,  
Was sent to a certain town  
And, in the course of life's events,  
I went to a mansion brown.  
The lady was dressed in a silken robe,  
And the carpets she walked upon,  
Were soft as cushions of velvet,  
And all with beauty shone.

No box, thought I, has ever found  
Such a beautiful place as this.  
I'll be filled to overflowing,  
While I live a life of bliss.  
As I was busy with these thoughts,  
My lady found a place  
In behind the parlor door,  
Which she evidently thought I'd grace.

So in amongst the bric-a-brac  
I found my future home.  
A place, I thought, in the living room,  
Would not have been so lone.  
But I ought not grumble, for many a box  
To a poor little home must go,  
And at the opening a year from now,  
Could only a small sum show.

Imagine my feelings, if you can,  
When the weary months went by,

Until winter cold had come again,  
And ne'er a visit had I.  
Oh, why doesn't the lady come to me?  
'Twill soon be the "opening time,"  
And not a thing inside of me,  
No, sir, not even a dime!

I racked my poor little pasteboard brain,  
For some way to make her think;  
But I couldn't move a muscle, you know,  
Not even to give a wink.  
The time came round, as it always does,  
For the "Mite Box Opening" night;  
My lady fair then fished me out,  
And brought me to the light.

She dusted me off with her soft white hand,  
All glittering with rings so rare,  
And into my poor little empty sides,  
She dropped of dimes—a pair.  
That seemed so small, tho' all her change,  
(A dollar wouldn't go in)  
That she called the baby, a boy of four,  
And borrowed his nickels—a sin.

She got enough to make a sound,  
Then she shook me to see if I'd rattle;  
And off we went to the opening grand,  
Where all mite boxes will tattle.  
But never a word said I that night;  
And never until this day  
Have I told this tale I'm telling to you.  
But then I hope and pray  
That the little story of my life  
May cause some one of you  
To try to make e'en a Mite Box's life  
Useful and happy, too.

## A MODERN SOCIETY ONE HUNDRED YEARS OLD.

(Truly, "There is no new thing under the sun." While in the Valley of Virginia last summer the surprising discovery was made that a flourishing woman's society, organized on "The Circle Plan" had been in existence for over one hundred years in New Providence Church. The following account is given by request.—H. P. W.)

When in the Valley of Virginia last summer our superintendent was much interested to find the idea of the central organization of the women's society in such good working order in the country Church of New Providence,

Lexington Presbytery, and it is at her request that this is submitted.

The majority of the women members of this Church, the congregation of which extends over a radius of eight



or ten miles, belong to what is known as "The Ladies' Benevolent Society." A sensible and fortunate title and one which gives us a good deal of rope.

The members of this society in different sections of the congregation meet monthly in neighborhood circles, having a selected leader and a program. These circles do not handle funds, as such, but are for Mission study, the promotion of interest and devotion.

The central organization, with proper officers and secretaries for the different causes, holds business meetings quarterly during the year and semi-annually an all day meeting for which an attractive program is carefully prepared. Reports from the secretaries and the different circles are heard and a picnic dinner is served. This is followed by a popular meeting at which there is an address by some missionary speaker.

Our girls are organized as Senior and Junior Miriams, passing from one to the other and into the women's society by an age limit.

The plan is simple and convenient and convenience makes for, if it does not create, efficiency.

Perhaps our original constitution may be of interest. This was written, in most beautiful script, by the clerk of the session at that time, almost one hundred years ago. We have adapted it to the changes of the times but are still working by the fundamentals.

#### CONSTITUTION OF FEMALE BENEVOLENT SOCIETY OF NEW PROVIDENCE CHURCH.

New Providence,  
November 24, 1819.

Impressed with the belief that it is our duty to promote the Redeemer's kingdom by every means in our power, we the subscribers having met agreeable to notice and formed ourselves into a society for the aforesaid pur-

pose do adopt the following constitution vvs.:

1st. The name of the association shall be the Female Benevolent Society of New Providence Church.

2nd. The object of the society is to raise money for the support of missionaries to aid pious young men to qualify for the ministry or any other benevolent cause said society may think best.

3rd. None but females shall be members of this society, but donations will be gratefully received from any one.

4th. Any female may become a member by paying fifty cents at the time of subscribing and continue a member so long as she pays fifty cents a year.

5th. There shall be a stated meeting of the society on the first Wednesday of September at the aforesaid Church. At each meeting there shall be nine managers chosen to act for one year.

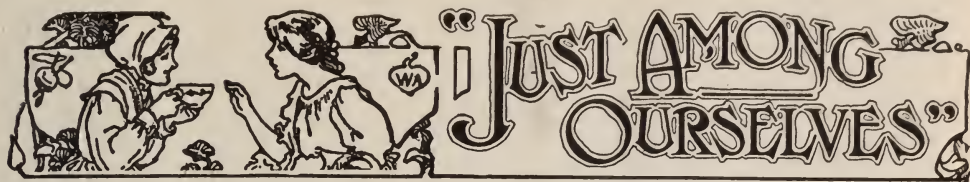
6th. Said managers shall appoint out of their own body a president and vice-president and also from their own body or from the members of the society a treasurer and secretary. It shall be the duty of the treasurer to receive all monies collected by the society and to pay away the same as directed by the managers. The secretary shall keep a fair record of the proceedings of the society. Said managers shall meet on their own adjournment, conduct the concerns of this association and make a report to the society at their annual meeting.

7th. At each annual meeting there shall be a sermon delivered by a minister, if one can be procured, and every meeting shall be opened and concluded with prayer.

8th. Each member shall be entitled to one vote and the constitution may be amended at any annual meeting, two-thirds of the members concurring.

A copy of this with a list of the subscribers of that section was sent to each neighborhood where they formed their own little circle.

FRANCES E. HOUSTON.



"Every day is a new beginning,  
Every morn is the world made new."

The church year has closed and we are facing a new beginning this month. The failures, mistakes and indifference of the past are behind us. The possibilities of a new year await us.

What use are we, as Christian women, going to make of the twelve months that lie before us? Never before in the history of the world was there sounded such an insistent note for Christian service as the Church is hearing to-day. Are we going to respond to the call?

Are you going?

Where?

Why, to Montreat, of course! In the "Land of the Sky," near Black Mountain, North Carolina.

When?

On July 15th, in time for the Woman's Summer School of Missions, which begins the next day and lasts through Sunday, July 23d.

Who teaches the school?

There are about a dozen trained leaders, who are on the program, besides the conferences, exhibits, etc., which convey so much information.

Who are the pupils?

About five hundred Southern Presbyterian women, with a few Methodist, Baptist and Lutheran sisters to keep us from growing narrow.

Where are all these women from?

Principally from the sixteen States which are the territory of Southern Presbyterianism, with representatives from Mexico, Brazil, China, Korea, Africa and Japan.

Is it cool at Montreat in July?

Sleep under blankets every night and wear a jacket every morning.

Do they have a good time there?

Do they! Just ask any one who has been there! Towering mountains and cloudless skies! Winding paths and murmuring streams! And best of all, the most delight-

ful people in the world to fellowship with! You can't afford to miss it. Won't you be one of the five hundred this year?

Good! I thought you would. Don't forget the date—July 15-23.

The missionary women of the Church bid a hearty welcome to the new women's page of the Presbyterian of the South. Such a department has long been needed in the church paper, and the fact that Miss Carrie Lee Campbell is editor of the Women's Page insures not only its educational value, but also its interest and brightness.

We hope all the women of the Church will co-operate with Miss Campbell by sending her material of worth and interest for her pages.

You will want to subscribe for the paper, I am sure, that you may see this page each week, as well as all the other good things the paper contains. The price is \$2 per year, in advance. Address, Presbyterian of the South, Richmond, Va.

The writer of the following lines has been an invalid for many years. Recently she was able for the first time to attend the sessions of a Mission Study Class. The lines below express her delight at the privilege which was hers:

To the Mission Study Class:

I did not feel equal to the task  
From lack of strength the thoughts to grasp,  
But with value placed upon your leader,  
And helpful thoughts from those who greet  
her.

Love for Him—desire to serve,  
To gather wisdom, to spread His Word,  
Look thou on, in pity, Lord,  
Help us to gather the choicest flowers,  
And place for thee in foreign homes  
The joyful tidings of thy love.

MARY THOMPSON PRUITT.

Benton, Ala.



# AMERICA - A FIELD - A FORCE

## HOME MISSIONS

REV. S. L. MORRIS, D. D. EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.  
HURT BUILDING, ATLANTA, GA.

### WROUGHT BY PRAYER.

*"More things are wrought by prayer than this world dreams of."*

CHRIST, looking upon the plentiful harvest and the scarcity of laborers, did not first of all ask for the means and the men to garner the grain. Instead, his remedy was a call to prayer: "Pray ye, therefore, the Lord of the Harvest, that He will send forth laborers into his harvest."

All missionary effort begins in prayer. Before choosing His disciples, Christ spent the entire night in prayer. If His example and spirit were prevalent, there would be fewer failures in the mission fields at home and abroad.

Missionary enterprise must likewise be carried on in the spirit of prayer. Present-day zeal is most commendable, but there is a tendency to rush from place to place in fussy activity, singing, "Work for the night is coming," which dissipates itself, chiefly because there has been a failure to linger at the throne of grace until endued with power. In their zeal, the disciples may have considered it a waste of time to "tarry in Jerusalem," and yet it was the prerequisite of Pentecost. While tarrying, it is said, "they all continued with one accord in prayer and supplication." As a consequence, Pentecost was inevitable.

Means extended and volunteer service rendered, if first consecrated by prayer, would count doubtless an hundredfold in the extension of the

Kingdom. Otherwise, it is well-meant effort practically wasted. "Except the Lord build the house, they labor in vain that build it."

The Executive Agencies are continually stressing the financial aspect, which seemingly cannot be avoided; yet if we could obtain regular, systematic, importunate, intercessory prayer, it would be worth far more than extra collections. Not only would it secure the intervention of the Master, "who holdeth the wealth of the world in His hands," but in its reflex influence it would induce Christians to answer their own prayer. As soon as the disciples began to pray for laborers, Christ practically said, "answer your own prayer," and commissioned them to go out two by two. If one prays earnestly, "Thy Kingdom come," he may be called on to answer his own prayer by furnishing the means to make his prayer effective. It is therefore a dangerous thing to pray unless one is terribly in earnest.

This is such a commonplace theme; so much has been written and spoken on the subject; and yet there is so little real prayer with blood earnestness which will take no denial. Most pray indifferently, because they expect no answer; or indefinitely, and consequently receive nothing.

This is our first message at the beginning of the new ecclesiastical year.

Our one supreme desire is that God's people covenant to pray daily for the

cause of Assembly's Home Missions, and for a great spiritual harvest.

### REMARKABLE ANSWERS TO PRAYER.

AT HIGHLAND COLLEGE, Guerrant, Ky., Mrs. C. E. Wells, our lady principal, received a letter last summer, from Ethel S., inquiring if she could obtain any help in getting an education. The reply was not encouraging. Notwithstanding this, at the opening of school, who should put in her appearance at the dormitory, but Miss Ethel, without means to pay her expenses. After some embarrassing interviews, Mrs. Wells finally consented for her to remain, with the agreement that she would join daily with the principal in prayer for the means to secure an education; and she was accordingly given a room in the Leona Blake Dormitory.

Only a few months previous to this, the Secretary of Home Missions had conducted a campaign for funds to procure furniture for this dormitory, and every room in the building was provided for by individuals or Womens' Missionary Societies. It so happened that a few days after this young girl entered the school, a society wrote Mrs. Wells and inquired the name of the girl who occupied the room furnished by them. Not knowing what girls occupied the different rooms, Mrs. Wells went to investigate. Knocking at the door of this particular room, whom should she find but Ethel, praying for an education.

She at once wrote to the Society the name of the girl, and promptly the

reply came back that the Society wanted to educate the girl occupying their room.

Soon after this Ethel made a profession of faith, and was baptized into the Presbyterian Church, which afterwards led to the conversion and reception of her sister into the Church. Does anyone doubt that this was a direct answer to prayer?

On January 21st, as the workers in the Home Mission office assembled for the twelve o'clock prayer service, according to custom the special names for the day, in both the Foreign and Home fields were read from the Calendar of Prayer. The latter object was for completing the Semi-Centennial Building Fund, and prayer was offered for this specific object. The next day came a letter with \$3,000 for the fund. The letter was on its way at the time the prayer was offered; a beautiful illustration of Isaiah 65:24, "And it shall come to pass that before they call I will answer, and while they are yet speaking, I will hear."

We are of the number who believe that the God of the Bible hears and answers prayer today, as directly as when Abraham, Moses, Samuel, and Elijah received immediate and direct intervention of God in answer to their intercessions. Will not God's people exercise their privilege of bearing us and the great cause of Missions in their arms of faith to the throne of grace?

### THE VISION OF THE EAGLE.

REV. C. GROSHON GUNN.

Few know that Breathitt and Lee counties, in Eastern Kentucky, form one of the largest Home Mission fields in the Southern Assembly.

To more than a few, the name "Breathitt" brings "unmissionary" associations, for this county was known for many years as

"Bloody Breathitt." That day is past. It was probably Dr. Guerrant who called it "Beautiful Breathitt." Of like attractiveness is her little sister to the west—"Lovely Lee." Presbyterians may be glad to have had a part in making these two "Kentucky Girls" counties of such charm. It is good





to know that the daughters of Ol' Kentucky are becoming more like their illustrious mother.

We cannot attempt to tell all that the Presbyterians are doing. We desire to speak now of the work of evangelism. Many problems can be better understood by the silent story of the map. The accompanying cut shows some 600 square miles of mountain land. Here the imagination finds a setting for many stories of our work in this section. It is far better to get a vision of it, for "where there is no vision" our missions "perish." The turtle crawls upon the face of the earth. He is content. He has never seen further than a few feet away. The eagle takes his flight in the air. He lives on visions, and is content only in the heights. God made us as the eagles. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Good Southern Presbyterians fail to support adequately our Home Mission work. Their strength is "give out;" they are "run down;" they are faint. They need the vision of the eagle!

The church at Jackson, of which the writer is the pastor, has a membership of 150, about one-third of whom are non-resident. There is preaching every Sabbath, and eighteen have been added since last April. The church is on the eve of a revival meeting—the first in several years. The Sunday school enrollment is 154. Lee's Collegiate Institute is located here.

At Hays (2) is a church of thirty-one members, a Sunday school of 55. It supports a little girl in Japan. Dr. John I. Armstrong holds a special meeting here each fall. Miss Bessie Link is the mis-

sionary, and "a ministering angel" indeed to these people. Last summer Mr. Paul Van Dyke, of Louisville Seminary, supplied this field. At Frozen (3), where there is a church of ten members and a Sunday school of forty-five, Mrs. Tom Haddix and her daughter teach the Sunday school. Neither field has regular preaching.

Noctor (4) has a membership of forty; Sunday school of thirty. Dr. Cary F. Moore, of Cynthiana, Ky., held a meeting there last summer. Mr. Dan McIntosh, our veteran mountain preacher, preaches monthly.

Rousseau (5), with a membership of 86, has regular preaching by the missionary in charge, Mr. A. W. Farnham; and also monthly by Mr. McIntosh. The Sunday school has 60 enrolled. Added to the church since last year, 17.

Lambric (6) is in charge of Misses Barrickman and Heilbrun. Members are being added to the church, and they have an active Sunday school, but no regular Sabbath preaching.

Haddix Fork (7) has a church of forty-five members and forty in the Sunday school. The work is in charge of Miss Carper and Mrs. Bauffell. They have a live Sunday school, with three teachers, and are bringing souls to Christ.

Elkatawa (8) is in charge of Rev. L. F. Mann, a Methodist minister. He preaches to the whole village. Has a Sunday school of 45, with four teachers.

At Guerrant (9) is located the Highland School. Here is a church of 270 members—26 added during the year—and a Sunday school of 119. Rev. W. F. Hollingsworth, of Heidelberg, preaches once a month. Last summer Mr. Barnet Guerrant, of the Louisville Seminary, preached here twice a month. These people should have a regu-



lar pastor and church building. Prof. C. E. Wells and his faculty keep up the religious work in a splendid fashion.

Shoulder Blade (10) has no church, but a Sunday school of 150. Mrs. Elizabeth Neal, who is in charge, was assisted last summer by Miss Mabel Hall, of Highland School. There is regular preaching here only every six months. The splendid Christian Endeavor Society, Junior and Senior, has 65 members.

Old Buck (11) has been closed until warm weather, and unless some one is sent to assist Mrs. Neal, the splendid Sunday school will remain closed.

Canoe (12) is in charge of Mrs. Patsy Bratton Turner. There is a church here of 44 members, and four are waiting for some one to take them in. The Sunday school has 102 enrolled.

At Turner's Creek (13), and Beech Grove (14), are Sunday schools, with an enrollment of 54 and 78, respectively.

A great work is being done in Lee county. Athol (15) has a Sunday school of 100; the church of 22. Misses Talbot and Van Meter have charge of our school. Rev. E. H. Carleton preaches once a month.

Mr. Carleton also preaches monthly at Canyon Falls (16). Here is a Sunday school of 144; four years ago they had 40. Including the Home Department and Cradle Roll, the enrollment is 222. The church was organized last spring with 33 members, of whom 20 were from the Sunday school. Rev. J. A. Wallace, of Georgetown, and Rev. Wm. McKay, of Louisville, held meetings during 1915. The credit of this work is due the



Rugged, but "Lovely Lee."

four ladies of Canyon Falls Academy—Misses Walker, Handley, Richards and Everts.

St. Helens (17) is the home of Rev. and Mrs. E. H. Carleton. Here is a church of 37, with 90 in the Sunday school. Meetings were held during the year by Rev. A. S. Venable, of Millersburg, Ky. They have



Turner's School in "Beautiful Breathitt."

regular preaching once a month, as also at Beatyville (18), where the church membership is 25 and Sunday school 35.

At Heidelberg (19) Beechwood Seminary is located. Rev. W. F. Hollingsworth is in charge of the school, the church and outside points. He has a work that requires two men. The church membership is 60, and the Sunday school 92; 40 on the Cradle Roll. Mr. Hollingsworth has a splendid faculty at the school.

Ida May (20), though not in Lee county, is a ward of Lee's, and the youngest field. Mr. Hollingsworth preaches here once a month. Miss Ayres is in charge of the school and work.

Only nine of the stations have church buildings, the total value of which is probably not over \$1,500.

The church at Jackson was destroyed by fire two years ago, and an effort is being made to rebuild it. This is a strategic place, and a house of worship should be erected in keeping with the importance of

the field. Jackson needs help in order to serve others.

In the two counties there are 900 Presbyterians, 700 of whom are in Breathitt. Our Sunday school enrollment is 1,200, with 49 teachers, and at least nine schools are self-supporting. Of the 112 or more added to the church this year, 75 came from the Sunday school. A conference of all the workers in this field will be held here in April.

At this stage of our work, the assistance of the Church at large is needed. Shall the eagle fly to greater heights, in order that more may be seen and accomplished, or shall he come down to earth, and like the ostrich, hide his proud head in the sand? And then, because he cannot see, say there is no vision and nothing to do. Which shall we Presbyterians be, eagles or ostriches, in our vision of this great Home Mission field of "Beautiful Breathitt and Lovely Lee?"

*Jackson, Ky.*

## OVER THE WILD CAT MOUNTAIN.

REV. EDWARD O. GUERRANT, D. D.

**M**ANY years ago, in company with Uncle Joe Hopper, the famous singer, and zealous soul winner, I made a trip to Manchester, in Clay County, Ky., in the farthest Cumberlands. There was then no railroad beyond Livingston, situated on the Rock Castle River.

On the train we met my old comrade, "Baby" Bates, with whom I had served in the army, many years ago. He was traveling to London, the capital of Laurel County, with his wife. I remember we had to discharge him from the army on account of his size. I think he was seven and a half feet high, and large in proportion. He was raised in the heart of the Cumberlands, at the source of the Kentucky River, and was a member of the 10th Kentucky Highland Regiment. He was too heavy to walk, and after trying the cavalry, was found too heavy to ride.

Of course, I was glad to see this old soldier and meet his wife, a Nova Scotian, a very nice lady, who was something over seven feet high. They

were so large that they could not occupy the same seat in the car.

At Livingston we had to leave the railroad. There was no public conveyance from there to London, some twenty miles across the rugged Wild Cat Mountain. The only conveyance was a little one-horse wagon drawn by a mountain pony, which had to carry the mail.

I shall never forget the expression and exclamation of the little mail carrier, when he came out and saw these two giants, and Uncle Joe and me; all sitting up in his little one-horse wagon. He simply threw up his hands and exclaimed, "How in thunder do you expect that pony to pull that load?" But Mr. Bates insisted that they had to go on. As I had an appointment to preach at Manchester, Uncle Joe and I were compelled to go. The little mail carrier just remarked that he knew we never would get beyond the river, which is at the foot of the hill. It was not much trouble to go down the hill, as the pony had no pulling to do.



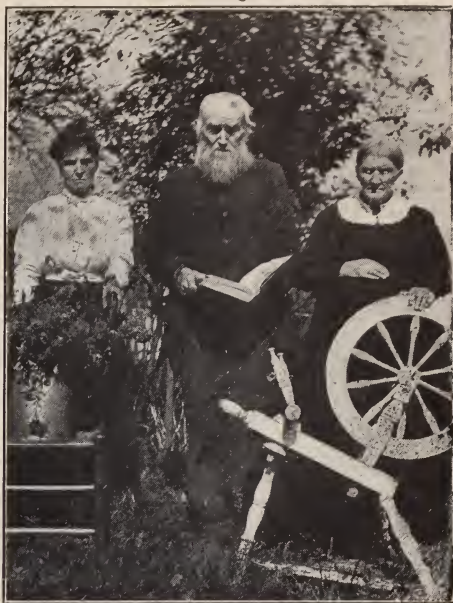
Fortunately, when we reached the river, Mr. Bates met a wagon coming after him and his wife, greatly to our delight. This relieved our little mountain pony of about six hundred pounds, and Uncle Joe and I hoped to make the journey in time, but we did not know of the desperate road across the Wild Cat. The railroad was then being built around the mountain, and the heavy hauling had cut the mountain roads into great holes, which were filled with mud and water.

I once climbed to the top of Pike's Peak, in the Rocky Mountains, have crossed the main Cumberlands fourteen times on horseback, been over the Smokeys and the Unakas, but these were "joy rides" compared to the trip across the Wild Cat.

It was pitch dark; the little wagon and the pony floundered over the big rocks and down into the deep mud holes, hour after hour; and it required all our strength to stay in the wagon bed. We did not reach London until after midnight, sick, and sore, and hungry and worn out. The recollection that we were not far from the battlefield where Gen. Zollicoffier lost his life, did not make this midnight ride any more cheerful. I determined I would never return across the Wild Cat.

After a few hours rest at London, Uncle Joe and I hired another conveyance to carry us some thirty miles, I think, across the mountains to Manchester, on the Goose Creek, the capital of Clay County. It was about night when we reached this little mountain village, the seat of the bloody feud between the Turners and the Howards. I did not know a soul in the town, but was most hospitably entertained by Judge White.

There was no church in the village, though it was the county seat of Clay county; and no place to preach but in an old relic of a court house. This was filled by an intelligent and appreciative congregation, who came to hear



"Uncle" Jack Bowman, an honored elder in the Twin Creek Church, where he conducts prayer meeting every week; his daughter and wife, who is proud of her spinning wheel.

the plain preaching of the gospel, and the soulful singing of dear "Uncle Joe."

A number of leading citizens made public profession of faith, and I could have organized a church there where there was none, but was informed that a brother minister who had formerly visited that field had pre-empted the territory, and held it by a squatter's title. While probably it would not have been good in law, I recognized it as sufficient among brethren, and did not undertake to organize a church.

General Garrard, who owned the Goose Creek Salt Works, just above the town, was kind enough to lend me his saddle horse, and as I was determined I would never cross the Wild Cat again, I rode through from Manchester to Livingston on the Rock Castle, a long and weary journey.

Since that day, Manchester has grown to be a flourishing mountain



city, with churches and schools, and Brother Burns has built a fine institution at Oneida, below Manchester, where the Goose Creek and the Bull

Skin and the Red Bird rivers unite to make the south fork of the Kentucky River.

*Wilmore, Ky.*

## A MODERN CRY FROM MACEDON.

REV. J. W. TYLER, D. D., *Superintendent of Mountain Work.*

Children of the lasting hills!  
In the midst of all their ills,  
Human mercy heaven instills!

Hear this cry from Macedon!  
"Myriad voices as of one"  
Begging knowledge of God's Son.

Mountain sons of purest blood,  
Given "a chance," are making good.  
You could help them if you would.

Hear their patient, silent cry!  
See for them the Savior die!  
Will you help them? Will you try?

Never fail them in your prayers,  
Place their needs among your cares,  
They with you are blood-bought heirs.

Then your willing offerings bring.  
You have much for everything;  
Heed this message from your King.  
*Danville, Ky.*

## AN APPEAL FOR THE MINING CAMPS.

REV. J. V. LOGAN.

SEVERAL years ago, in a brief article for the *Christian Observer*, I tried to present in some degree the call of the too long neglected service in Jesus' name among the miners of the general section of the mountains. From infancy I have heard the stirring appeal for the Mountaineer, but never have I heard the appeal made that the thousands of miners might have the gospel in all its purity brought to them in their isolated camp life.

Several things may have deterred the Church from attempting work on a

large scale for these mining camps. There is nothing of the romantic about it; they are not attractive to look at nor to work in. Living conditions are hard, and in times past, and to some degree now, putting it mildly, social conditions are a bit rough. The miner is a migrating body. There is not the permanency in camp life that is found back in the fastnesses of the mountains. A man may be here to-day and gone to another field in a month. Then all miners are not Mountaineers; the population of a camp is made up of men from the ends of the earth.

But probably the main reason for the apparent indifference of the Church to this work is ignorance. If there is any thought of the miner or his conditions, it is confused with what is popularly called "mountain work." It has no kinship with, nor likeness to that. It is a field, a condition, a call distinctly of itself.

I say it without reservation, it takes more grace to do the work that is being done by the few camp missionaries we have in the field than any other work I have heard presented by any



The Tipple, where the coal is loaded into the cars.

worker at home or missionary abroad. Yet the bare facts set in all their black frame should constitute an appeal that will move the Church to an adequate response.

In this general section, covering a little more than this county (Bell), there are normally from twenty to thirty thousand miners. One pastor, Rev. Cary R. Blain, of Pineville, Ky., gives half his time to this work, and two women, stationed at two places remote from each other, who teach, hold industrial classes and clubs for girls and boys, conduct religious meetings and minister to the lonely, the sorrowing, the sick, and personally carry the message of the gospel, comprise the working force among these thousands.

Those other thousands, out of reach of these noble workers, go from week to week without the privilege of the clear presentation of the Word of God. In camps where our Church has not touched, Sunday schools even inadequately taught are the exception, and thousands in this limited area go from month to month without the clear and simple story of the love of Jesus.

The opportunity is splendid, the door of self-sacrificing service is wide open. The field is here, without the



Real "Furriners" in the Mountains. Children of Hungarian miners.

gospel. Only two things are needful: workers in dead earnest, and money to support these workers. The money put into this work by our General Assembly's Home Mission Committee is well invested, and right heartily have these splendid men stood by the work that has been done; but the surface is barely touched.

That the hearts of those who are anxious only that Jesus be known shall be touched so that a program of work adequate to the demand can be soon put in motion, is the earnest prayer of those who realize the need.

*Middlesborough, Ky.*

## HAZARD, KENTUCKY, AND PERRY COUNTY.

REV. ALLEN JONES.

**I**N AUGUST, 1912, Rev. I. C. Hunt became Superintendent of Home Missions for the West Lexington Presbytery. The following October I came to Perry county, making my headquarters at Hazard. I preached there on two Sabbaths of each month, the rest of the time being given Chavies, Krypton, Avawam, and First Creek—all very weak churches. In March, 1914, the little church at Hazard gave me an unanimous call to become its pastor at a salary of \$1,200 per year and a manse. We have built the manse since coming to Hazard, at a cost of about

\$2,400, and it is to-day worth \$4,000. This small, struggling church, however, had undertaken more than it could do, and had to call upon Presbytery for assistance. Presbytery readily agreed to pay half the pastor's salary, and did as long as able. But the Home Mission Committee of Presbytery had to borrow money from the bank to pay her workers in the field and Hazard church, having a manse and being in a growing town, was informed that no more aid on pastor's salary could be expected from the Committee. It was our duty, looking





A public school teacher and children, thirty miles from the railroad.

at it from every point of view, to bear our part of the loss incident to the depression of business during that period. Let me say here that all our people, and they are "to the manor born," did what they could to bear the burden.

Three meetings have been held during my pastorate—one by Rev. S. M. Logan, of Midway, who gave us the pure gospel with great power, resulting in 19 additions to our church. Dr. E. O. Guerrant stopped with us twice during last summer, and preached with that unique power which it seems he alone possesses. He introduced the gracious meeting held by Rev. J. A. Bryan, of Birmingham, Ala. The whole town of Hazard was greatly moved by Mr. Bryan's powerful and earnest preaching. He seems always to be filled with the Holy Spirit. As

a result of this meeting *converted* souls were added to the churches, and our church roll was more than doubled.

Since coming to Hazard I have received into our churches in the town and country 126 members on profession of faith, and have baptized 33 infants.

We have a well equipped corps of teachers, and a most efficient superintendent. Teachers' meetings are held once a week, resulting in great good.

Now for the future outlook: We have perhaps the best located lot in the city, fronting on two of the main streets, but we must have a new church building. We feel greatly encouraged because we have dear Dr. Guerrant enlisted in our church, building fund. We have had an average of over 100 in our Sabbath school since the beginning of the new year, and have outgrown our present church building. There are other Sabbath schools connected with our church, located in some of the mining camps, and they are doing a great work. We need another preacher to assist in the work, both here and outside of Hazard.

If I were called upon to say where there is the greatest opportunity for real lasting work for the glory of our blessed Lord and the extension of his Church, I would answer with Rev. J. A. Bryan, "In Hazard, Ky., and in Perry County." We call upon the Church throughout our whole bounds, first of all for their prayers, and next for their hearty sympathy and co-operation in the work of building our new church at this important point.

*Hazard, Ky.*

From Mrs. W. C. Winsborough, Supt. Woman's Auxiliary:

"I often wish when in the field that you might hear some of the things which the ladies say about our magazine. Their appreciation of it and careful reading and use of it would surely make your work seem even more worth while to you. The societies are rapidly adopting its use as a collateral study book and this is developing a denominational loyalty and intelligence not often seen in our societies."



"How beautiful upon the mountains are the feet  
of him that bringeth good tidings."--Isa. 52:7

THE

"Go ye into all the world and Preach  
the Gospel to every creature."--Jesus

# SOUL WINNER

"He that winneth souls is wise."--Prov. 11:30

## WE ARE ADVERTISED BY OUR LOVING FRIENDS.

"Enclosed please find 25 cents for this dear little paper. I look forward eagerly each month to its arrival. I do so enjoy it."

*From One of Our Interested Missionary Women.*

"I am anxious that the ladies get their 'Soul Winners,' as they are only beginners in missionary work, and need the stimulation and information greatly, which that dear little paper will surely give."

"I cannot get along without this valuable, helpful paper."

"I congratulate you on this excellent little paper. I find it a great help to me in my work as Secretary of Home Missions in our local society."

"I like the tone, of the little paper very much; wish I were able to do more missionary work."

*A New Field for the Soul-Winner.*

"Enclosed you will find \$2.50 for the Soul

Winner, also the names of six new subscribers and four renewals. Hope I can send you more. Wish I were able to do more for this precious little paper. Every word in it is so helpful. I have been trying to introduce it among the colored people. So many come to me for recitations for Easter and 'Children's Day.' I invariably give them a copy of this paper, and they always find what they want and like. I hope I can get them interested enough to subscribe for it."

*From New York.*

"The November Soul Winner is a wonderful inspiration for good."

*From Far Ontario.*

"The reading is just what a busy person needs—uplifting, inspiring, and gems of thought that stay with one. I am enclosing \$1. Kindly send the Soul Winner to the following addresses."

## HOW YOU CAN HELP.

Send us a club of subscribers for the Soul Winner.

Can you make a better investment of your time than to place this little Gospel Messenger in good homes? Could that home make a better investment with twenty-five cents? It is worth many times that amount, but it will cost you no more.

You can pray for us if you believe God answers prayer. Prayer is mockery if you do not believe.

You can recommend our work to your friends. It will not cost you much, and may pay largely. We have tried it, and such friends have sent us tens of thousands of dollars for His work. Will you try it?

You can have a part in the support of our faithful missionaries, who ask only a bare living.

You can help us feed and clothe the little children in the Highland Home, who depend on charity for a living.

In all these ways you can help others and lay up treasures in heaven. Will you do it?

G.

## OUR PRAYER MEETING.

There were only two or three of us,  
 Who came to the place of prayer;  
 Came in the teeth of a blowing rain,  
 But for that we did not care.  
 Since after our hymns of praise had risen,  
 And our earnest prayers were said,  
 The Master himself was present there,  
 And gave us the living bread.

We knew His look in our leader's face,  
 So kind, and glad, and free;  
 We felt His touch when our head was bowed,  
 We heard His "Come to me!"  
 Nobody saw Him lift the latch,  
 And none unbarred the door,  
 But "Peace" was His token in every heart,  
 And how could we ask for more?

It was only a handful gathered in

The little place of prayer;  
 Outside was struggle and pain and sin,  
 But the Lord himself was there.  
 He came to redeem the pledge he gave—  
 Wherever his loved ones be,  
 To stand himself in the midst of them,  
 Though they count but two or three.

And forth we faced in the bitter wind,  
 For our hearts had grown so warm,  
 It seemed like the pelting of summer flow-  
 ers,  
 And not like the crash of a storm.  
 "Twas a time of dearest privilege,  
 At the Lord's right hand," we said,  
 As we thought of how Jesus himself had  
 come  
 To feed us with living bread.

—Selected.

## THE HARD LIVES OF WOMEN IN THE MOUNTAINS.

REV. J. P. HALL.

A layman visiting the Plumtree School, during one of the Summer Bible conferences held there, remarked that the thing which appeals to him most of all in the mountains is the faces of the women, which show that their lives are hard.

*Their lives are hard by reason of the hard work they do.* They do the usual work in the home, such as cooking, sewing, house-keeping, and caring for the children, though not with the same painstaking care you exercise, their homes being small and their conveniences scanty. They must hurry though it all, too, and go to the field to help the men. Back to the little homes they come at the noon hour to prepare the midday meal; out to the field again, only to return to do the woman's work at night. Some, more fortunately situated, do not go to the field. They probably shell corn, walk

several miles to mill, carrying the corn on their backs, and return home with the meal. Many women work in the mica mills and some even in the mica mines. This work is too heavy for them. Sometimes they go to the woods and strip bark off the trees to sell for medicinal purposes.

One young woman asked for help to buy land on which to put a small cabin for herself, mother and younger sister. The help being given, she cut down the trees, prepared the logs and built the cabin. Often, late in the evening, a woman is met just leaving Plumtree to walk to her home three good miles away. She leaves there early in the morning, washes all day, and returns late, not to sit down and take her ease, but to do her own work at home.

*Their lives are hard because they are so narrow.* There is little from the outside to break the monotony of the daily routine. There is little of the sympathy that forms so large and so necessary a part of our lives. You should see how their faces brighten up when you stop on the road to talk with them a few minutes; how they appreciate a visit. Just let them have confidence in you, and think you have their interest at heart, and there isn't much they would not do for you if they could.

*Their lives are hard most of all because Christ is not in them.* The poverty of the home, the toil of the field, the monotony of the life alone, could not weigh them down as does the sin that is in their hearts and lives. What they need is to get Christ into their hearts, to know that a religion that does not determine the life is worse than



When Asheville Presbyterial met back in the mountains.



useless. We are told that the morals of a community are what the women of that community make them. If the women can be led to the higher life of usefulness for which God planned them, what a power for good they will be in this country. Something is being done in this direction.

The purpose of the school at Banner Elk is directly to lift up the lives of the women in the homes by teaching the girls how to be good housekeepers and good cooks, while training their minds and hearts for Christian service. If this were all we could do for the women, the result would be disappointing. The elevation of the homes must be made permanent by reaching the men and boys of those homes. This the Boys' School, at Plumtree, is attempting to do. If you educate and elevate the women, and leave the men and boys alone, the women will be pulled down again. As the men and boys are trained, they will more and more appreciate what a woman's work is, and will realize that when she does her work well, she has done all that she ought to do or can do.

A larger number of women in proportion to the size of the settlement is found in the Sunday schools than in the town or city. They come regardless of distance and young children. Here, too, is an opportunity to build them up in the principles of righteousness. The help they receive from the Sunday schools would have been more spasmodic but for the Boys' School at Plumtree. The villages are not yet ready to provide leaders for the Sunday schools. They would have had a very precarious existence had not leaders been furnished them in the older students from the school, for regularity is needed in this work as well as steadfastness of purpose.

A great work can be done among the women by visiting from home to home. A good beginning has been made. What we have done along this line has been well received, and has given evidence of good results. We need more workers. But the work is great and the workers few—more are needed.

Plumtree, N. C.

## ON THE SANTEETLAH.

REV. W. P. CHEDESTER.

THE week following Presbytery I spent in Graham County, N. C. Preached at Robbinsville, twice on Sunday. On Monday morning, in company with my friend who introduced me to the Santeetlah people, and who knows the names of all, including children and Cherokees, I set out for the upper settlement on Santeetlah. The distance is sixteen miles around the road, but we shortened it about five miles by taking, at times, bridlepaths. We reached the Stewarts in time to catch a few trout for supper, and held our first service that evening.

The Santeetlah is one of the wildest, roughest, prettiest streams we have ever seen. The water is so clear that every pebble on the bottom can be seen clearly, even where the water is a fathom deep. Out in the Unakas the tops of the mountains are very high and their sides steep. The stream races through a very deep ravine which it has worn for ages, its bed being exceedingly rocky. Good hiding places

for the trout. The woods were full of flowers. Beds of wild violets of many shades of blue; forget-me-nots and trailing arbutus; while the dogwood being in full bloom, lit with white flame the woods here and there.

Bear stories are interesting, and a real bear story was related to us by several of the people. "Aunt Laura" Stewart had discovered three bears in the woods across the stream from her home. She came back faster than she



The way they did not use the saw to get the bear down.



went! The men were notified, and gathered at the spot with dogs and guns. The dogs soon struck the trail, and the bears were discovered. A large yellow dog named "Rock" had been for some time "Jist itching for a bear fight," but when he seized the big bear—there were three, one much larger than the others—he received a slap from the paw of the bear which sent him rolling backward, and he had enough.

"Skip," a smaller dog, trailed the bears and snapped at them, but kept at a safe distance. One of the little bears was killed; the other got away. The big bear was trailed nearly to the top of a steep mountain. Being badly wounded, it climbed a giant oak, and lay in a fork. Two of the men went three miles for a crosscut saw and axes. The tree was severed but did not fall. It was seven feet in diameter and stood straight up! A tree near by, on higher ground, was cut,

fell against the larger tree, knocking it down. The bear was skinned, cut in pieces and carried by the hunters to their homes. Bear meat was plentiful in the settlement for a number of days.

The fish were not hungry, so we did not catch a large number, but better—the people were hungry for the gospel. Some stopped planting corn to come to the day services. A number of Cherokee Indians were present at the services, listened intently, and helped in the singing. For three days the good news of salvation was proclaimed. God again visited His people and blessed them. Three young men and two girls made good professions of their faith in Jesus Christ. A Sunday school has been organized, and will be conducted through the summer and autumn. May God's richest blessings be upon these young Christians who are leading in this good work.

*Hazelwood, N. C.*

## A MOUNTAINEER OF THE PIONEER TYPE.

WHILE crossing a high mountain range recently, it was my privilege to fall in company with the man whose picture is shown. He was trudging along the way homeward, taking to his family a supply of food, consisting of meal, two squirrels and a pheasant. He had walked several miles with this "pack" on his shoulder going to and from the little "tub mill," and while on the trip had turned aside to kill the game for meat. He walked because he had no other means of conveyance.

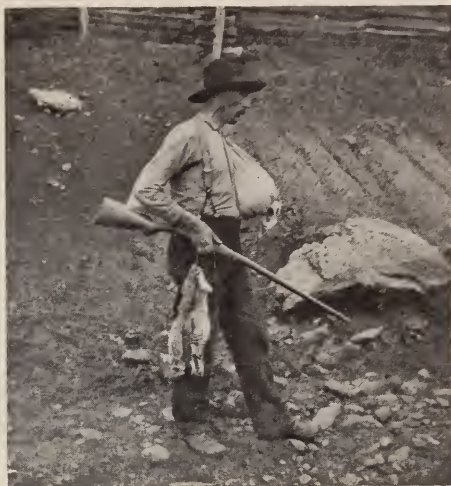
Doubtless you think this is a hard life, and it is indeed, but we should not forget that there are hundreds of men like this one living in the remote coves of our Appalachian mountains, far from railroads, stores, schools, churches, or like modern conveniences and privileges. The burdens placed on the women in such communities are

even more oppressive than those borne by the men.

But why this destitution and these hardships, one asks? The answer is isolation. Shut in by high ranges of mountains for several decades, the great developing world without has moved on, leaving them living much the same as their fathers, generations ago. Though poor and illiterate, they are not of low origin. Most of them can trace their family to German or to Scotch-Irish ancestry. The forefathers of these "Cove Dwellers" were the men who, with their old flint and steel rifles, met the British soldiers at King's Mountain, and won that great victory of the Revolution which turned the tide for America's liberty and independence. Their children maintain this noble spirit. They love freedom in all that the word means. However, they stress this principle too far at times, and some of them become lawless.

This man in the picture has a kindly face, and there is nothing so ample about his humble cabin as his hospitality. He gives the stranger, free of charge, the best bed, the best food and a most cordial welcome, though there be no prospect of his ever seeing the visitor again. Other noble traits of character we could mention, but space forbids. Pity it is that our citizens at large know so little about these "Cove Dwellers," and the real conditions in which they live. Even their prosperous neighbors, residing in the valleys of the mountains, know little about them.

We owe the heroes of King's Mountain a debt; let us pay it by giving their isolated children a chance in life. Let us establish for them industrial schools, taught by godly men and women who can appreciate their possibilities. There these bright boys and girls can learn how to develop the abundant resources of this section. Vast quantities of minerals, timber, building stone, water power, etc., are lying idle, waiting for a cultivated mind and a skillful hand. Commercialism is knock-



A Nimrod of the Mountains.

ing at the door of these remote sections, and we should prepare these young people for the new era. In our judgment here is a great asset for the upbuilding of State and Church, as well as doing a plain duty to those in need.—From *"Our Mountain Work,"* in Asheville Presbytery.

## THE HARRIS MOUNTAIN SCHOOLS.

REV. P. C. CLARK.

IT IS worth the trip to Floyd County Va., in any kind of weather and over roads at their worst, to see the good work done by our Harris Mountain Schools. There are two of them, one on Shooting Creek, and one three miles from Pizarro, known as the Canaday School, to distinguish it from the Shooting Creek school.

Mrs. Turner took charge of the Canaday School last fall. Miss Stephenson, a student volunteer, was secured to assist her, as it soon became evident that an additional teacher was needed. They are both busy and happy in their work, and one may well envy them their opportunity for service. To see the look of expectancy on the faces of

the children in the school would stir the blood of any real teacher.

Two volunteer teachers began the school at this place in the summer of 1914. They taught in a tent. In October of that year we began the erection of the building. Last summer three teachers were needed to take care of the children who came. The attendance is largest during the mid-summer months. Now we have a comfortable building, with three school rooms on the first floor, and living apartments for the teachers on the second floor.

It is too soon to predict results, but those already secured must be mentioned. The first to be named is the





We are praying that at least one of these will be called to be a fisher of men.

winning of the confidence of the people. They were warned in the beginning that we were "doubtless Catholics in disguise." The effect of this was short-lived. Later, when a young minister of the Presbytery, a bachelor of the straightest sect, went to hold a meeting at the school and was visiting in the homes of the people, there came from the same source of warning the surmise that he must be "a Mormon elder." The results of this meeting were nineteen professions of faith in Christ and fifteen additions to the Presbyterian church.

The people had been "as sheep without a shepherd," and now they evince the warmest appreciation of the efforts

made in their behalf. Note the reply of a smith in the community to the Superintendent of Home Missions when the latter tendered him pay for shoeing his horse: "No, sir; if you think enough of us to drive over these mountains to help us with your school and your preaching, I for one, think enough of you to shoe your horse for nothing."

At the Shooting Creek School, the very name of which is suggestive, the work is still more important, because more sadly needed. It would be difficult to find a section more neglected, and at the same time promising such good results. Misses Yost and Newland were installed over this school at its beginning, and their success has been exceedingly encouraging. Their pupils come from three counties, viz.: Floyd, Franklin and Patrick, some of them crossing a mountain to reach the school. There are four children in the home, three little girls, one of them an orphan, and a little boy who is a cripple. I am grieved that I cannot give the readers of *The Survey* a picture of this happy family. In lieu of that we give to all who can do so a most urgent invitation to come to Shooting Creek and see for themselves. It would be difficult to use extravagant language in telling what these devoted women



Shooting Creek School.



are doing in the school, in the Sabbath school and in the homes of the people.

Just a few of the results are as follows: Some of the men who objected to the school at first on the ground that it would interfere with the manufacture of "moonshine whiskey," are saying to us in the peculiar, confidential tones of the mountaineer, "it would be better for us all if we would stop our moonshining." There are improvements in the homes. There is eager hopefulness on the faces of children,

to whom opportunity had been hitherto denied. There were twenty professions of faith in Christ during a meeting held at the school last spring.

The Rev. R. Gamble See preaches at both schools, in addition to his abundant labors in other parts of the county.

Contributions for the support of the schools should be sent to Rev. D. J. Woods, D. D., Blacksburg, Va.

*Salem, Va.*

## IN THE HOMES OF THE PEOPLE.

MISS ANNIE SHADDEN.

**I**N CONNECTION with our country work I must tell of "Aunt Biddie," almost eighty years old, living at "Burn's Run." She gladly welcomes ministers and Christian workers and bids them "make themselves at home."

After climbing rocky hills and walking foot-logs to reach her home, it is a pleasure to hear her talk about our Lord's work and of the various pastors whom she has entertained in days gone by. They now come rarely, for there is no preaching point convenient. She is good to all who come her way, contributes to the missionary work of our Church, and one Seminary student always receives a token at Christmas from her. To me she gave money to help pay for the tracts that I give away. Her home is also open to neighbors for meetings, and we held our prayer meetings there; she could not go to the schoolhouse, and there is no church building near.

At Morrison Siding, a flag station, live Mr. and Mrs. Rogers, both Presbyterians, she ninety years old and he past eighty. They were so glad to have the church papers, the *Missionary Survey*, and other religious literature that I took with me.

A dear saint, not so old, at another isolated place, encouraged me in my work, for I found her though busy not

cumbered with home duties. She goes about helping the poor and ignorant in wretched homes—it does not seem right to call these miserable places by that dear word, home. She urged me to go to another settlement and help the women and young girls who are leading such miserable lives. I cannot tell you how miserable; enough to say, they are to all appearances lost, for they are without God and without hope unless we can convince them of their lost condition and bring them to the gospel.



Some of Miss Shadden's proteges; eleven children in this family.

Just out from Sutton a few miles is a colored settlement, and a consecrated colored woman, Belinda Lacy, is doing a noble work there. She invited me to talk at her Sunday school. She had swept and garnished the little house, polished the stove and had flowers on the table. More than that, she had the house full of people. We went out in an auto; had to leave the car by the roadside, descend a hill (a steep one, like most hills in West Virginia), then cross a stream on the rocks, and walk down the railroad track. Belinda saw us, and sent some one to show us the route.

Quiet reigned in the little house, and one lady of our party remarked, "There's nobody there." Her surprise was great when we entered and found every seat taken. The people kept coming, and many stood up during the meeting. The singing was inspiring. (I had never before been to one of their meetings.) Then Belinda prayed—and such a prayer! Earnest and spiritual, but withal, quiet, as she talked with our Heavenly Father, for she is taught of the Holy Spirit. After more singing, she introduced us, and asked for a talk; and such attention!

You could have heard a pin fall, the children listening eagerly.

Belinda announced that she wanted the collection to be liberal, and proceeded to take it, first putting in a dollar bill (for I saw her!) She then brought it to one of our party, asking her to count it; then insisted (for I demurred) that I take it all, as they wished to contribute to the Home Mission work. Imagine our surprise as well as gratitude, for this money went into the treasury to assist our work for the colored people.

As we climbed the hill back to the road, the entire assemblage came outside and sang, "God be with you till we meet again." We were all, including the chauffeur, touched by this, and there were tears in some eyes as we went homeward with their sweet message of song wafted to us by the October breeze.

In the poorest homes we receive a cordial welcome, and eager women and children gladly engage in a work that will brighten the long winter evenings as they meet with their societies. Our Father richly blesses our feeble efforts.

*Ronceverte, W. Va.*

## CAN YOU TELL?

1. How our prayers are sometimes answered?

2. Mention several recent instances of answers to prayer.

3. How are "Beautiful Breathitt and Lovely Lee" becoming more like their illustrious mother?

4. When did four people in a wagon strike dismay to the owner's heart?

5. What needy work, though in the mountains, is not of the mountains?

6. How is Dr. Guerrant encouraging the Hazard, Ky., church?

7. How can all of us help the little "Soul Winner" publication?

*Do it now!*

8. Why are the lives of the mountain women so hard?

9. On what occasion was bear meat plentiful in a certain community?

10. Of whom was it said, "There is nothing so ample about his humble cabin as his hospitality?"

11. What was a young unmarried Presbyterian minister suspected of being?

12. When did a song deeply touch a party of visitors?

13. What are some mountain flowers? Describe them.

14. What is Julia said to have carried always under her skirt?

## SENIOR HOME MISSION PROGRAM FOR APRIL.

Prepared by Miss Barbara E. Lambdin.

## PRAYER AND PAINS.

*"No answer comes to those who pray  
And idly stand  
And wait for stones to roll away  
At God's command.  
He will not break the binding cords  
Upon us laid,  
If we depend upon pleading words  
And do not aid.*

*When hands are idle, words are vain  
To move the stone;  
An aiding angel would disdain  
To work alone.  
But he who prayeth and is strong  
In faith and deed,  
And toileth earnestly and long,  
He will succeed.*

1. Hymn—"Like the Eagle, Upward, Onward."
2. Prayer—That we may have aspiring souls, not content with the low levels of self; but that we may seek the higher life in Christ Jesus for ourselves and others.
3. Transaction of Business.

## OUR MODERN MACEDON.

4. Paul's Response to the Call.—Acts 16: 4-15.
5. Recitation—"A Modern Cry from Macedonia."
6. With Dr. Guerrant Over the Wild Cat Mountain.
7. Soul Winning in Kentucky.
8. Soul Winning at Other Places.
9. Roll Call—Instances of Answered Prayer
10. In Mountain Homes.
11. In, But Not of The Mountains.
12. Hymn—"Look Ye Saints."

13. Prayer—That we may take, as a gift from God, this wonderful field of Mountain Missions, and by prayer and pains, with God's blessing, bring these promising people to newness of life in our risen Lord; that great blessing may be upon all who labor to make him known.

## NOTES.

3. Plan for larger and more earnest co-operation in this new year, in the great work of Assembly's Home Missions.

9. Have, as the first response, the beautiful little poem above. (It might be written on an Easter card, and sent out as an invitation to the meeting.) Have most of the instances of a missionary character.

11. Mining or other industrial camps in the mountains, where outsiders, or foreigners, congregate.

COMPARATIVE STATEMENT OF RECEIPTS FOR  
ASSEMBLY'S HOME MISSIONS.

April 1, 1915, to February 29, 1916.

	1916	1915	Increase	Decrease
Receipts from Churches .....	\$ 77,026.71	\$ 71,844.20	\$5,182.51	
Sabbath Schools .....	3,847.87	4,310.43		462.56
Missionary Societies .....	14,048.34	13,198.91	849.43	
Miscellaneous .....	36,643.70	40,920.54		4,276.84
	\$131,566.62	\$130,274.08	\$6,031.94	\$4,739.40
Less .....			4,739.40	
Net Increase .....			\$1,292.54	

A. N. SHARP, Treasurer.

From Mrs. S. H. Williams, of Florida, Ala.:

"The Survey is far superior to any missionary magazine I've ever seen. Its reading matter is very entertaining, as well as instructive, and the mechanical work is excellent. I don't see how any Presbyterian home can afford to be without it, even at double the present price."





## MOUNTAIN WILD FLOWERS.

REV. J. F. MENIUS.

I did not study botany when I was in school. Maybe you will not care especially if you did not study it, either. In any event, we will not say whether the flowers are "dichotomous," or even "dicotyledonous," or not. I was not raised in the mountains, and do not know the names of the flowers growing there, so that if I do not call things by their proper names, I will stand corrected.

In my school days we studied Harrington's Spelling Book. In it there was a blank sentence which, when filled out, read: "The trailing arbutus is one of the loveliest of wild flowers."

In the early spring, if you will visit the mountains, you may judge for yourself. It grows close to the ground, thickening into a perfect mass, which completely hides the

surface of the earth. It has a white bloom with a tinge of pink inside. Sometimes there are half a dozen blooms on a single stem. All the winter long the evergreen leaves lie close to mother earth, often covered with snow; but as soon as the sun begins to warm the ground, it unfolds its petals, the first to greet you.

Before the arbutus ceases to bloom, another evergreen puts forth its buds for the flower. You may be surprised the first time you are in the mountains in the month of May to see the whole sides of the hills covered with tiny white flowers. The ivy, as it is called, blooms very much as the little boy's dog died. It blooms "all over." The ivy bush is usually small, though it sometimes grows to be twelve or fifteen feet in height. It is thick and heavy at the top, much like the umbrella tree. The people say that this plant is quite poisonous, causing a kind of craze or drunkenness in the animal eating it. The cattle in the mountains have learned not to bite it, but those who drive cattle through the hills, especially in the winter when it looks so green, often lose one or two from the poison ivy. When flowers are scarce, bees make honey from this blossom. But they fail to reject all the poison, and the effect upon a person eating the honey is similar to the effect upon the cattle. You can detect the ivy by the bitter taste in the honey. Evidently, then, this flower is to be seen and not used.

A third mountain flower, and the one which attracts most attention from the visitor, is the rhododendron, known in some sections as the laurel. This is the June flower. It is found everywhere in abundance. It grows out from the end of the branches in the early spring. From this new growth there forms a long bunch of buds, much in the shape of a cucumber. Everybody knows how it looks when it is in bloom, for if you have not seen the flower you have seen its picture on a post-



On the way to the April meeting.

card. There are three strikingly different colors: the deep red, the pink, and the lily white. The white is found lowest at the foot of the hills, and usually near to the water. Next, up on the mountain side, you will find the pink; and the top of the tallest peaks is the red. I suspect there are not many who have seen the red, because few ascend high enough.

Those intending to get married about the middle of June will find here plenty of flowers for the occasion. I am sorry that I do not know the names of more of them.

But I want to tell you of one more variety of mountain wild flower. Many bloom but a month or so in the year, but this one is blooming all the time—I speak of the mountain boys and girls. They grow very close together—the usual size of a family seems to be anywhere from nine to fourteen. If you are a lover of children, here is a good place to find them. All will agree that they are real flowers, but some may object to calling them wild offwers. Yet that is just what many of them are. They are especially afraid of strangers, and if they see him first, as they usually do, he will not see them at all. But they are fast overcoming this timidity, and now instead of the children following the parents a hundred yards behind to church, and slipping in when no one is looking, they bring their parents to the church.

Many wild flowers will not bear being removed from the places where they grow, without losing their beauty. Not so with our boys and girls. They are blooming most beautifully in many cities and low-land places.

Here is an incident which shows how observant the little folks of the mountains are. I was recently in a home where there



Where some of the wildflowers grow.

is a set of triplets, aged nine. Their names may be a cue to some Tennesseans. You have only to ask one child his name, the other two will tell you without your asking. You inquire of one, "What is your name?" "My name is John I. Carr;" then the second adds, "My name is Ed Carmack," and the third, "My name is Bob Taylor." The family lives some fifteen miles away, and I do not visit them often. The last time I was there, I had passed the home in the early morning with a friend, in a little road-cart. I did not know whether the boys would remember me or not, so I said to John I. Carr, "Do you know me?" "Yes, sir," he said, "I saw you go along this morning in that little broke buggy."

When you come back to the mountains, do not fail to observe this last variety of mountain flower, the Immortelles.—*From the Soul Winner.*

*Hartford, Tenn.*

## CHRIST IS RISEN! THE GOOD SHEPHERD.

Loving Shepherd of Thy sheep,  
Keep me, Lord, in safety keep;  
Nothing can Thy power withstand,  
None can pluck me from Thy hand.

Loving Shepherd, Thou didst give  
Thine own life that I might live;  
May I love Thee day by day,  
Gladly Thy sweet will obey.

Loving Shepherd, ever near,  
Teach me still Thy voice to hear;  
Suffer not my steps to stray  
From the straight and narrow way.

Where Thou leadest may I go,  
Walking in Thy steps below;  
Then before Thy Father's throne,  
Jesus, claim me for Thine own.  
*An Old German Hymn.*

"My excuse for taking up your valuable time," writes Mrs. J. S. MacRae, of Maxton, N. C., "is to tell you how much I enjoy the Survey. Every Presbyterian should take it and read it. If they did we would have no more indifferent members and no more dead churches."



## A DAUGHTER OF JUDAH IN THE CUMBERLANDS.

GERTRUDE L. GOLDSTEIN.

Bur "Brack" was at the meeting. He used to make "moonshine;" has killed half a dozen men in his day, yet he eagerly listened to God's word that day and brought his wife and children with him, and even called on us after the meeting, urging "you uns" to stay.

I had a talk with a man who persists in saying the earth is flat; in fact, he becomes quite incensed if you attempt to pronounce it otherwise. He has scriptural authority, he thinks, behind him; for the Bible says, "an angel shall stand upon the four corners of the earth;" and how could anything round have corners? Therefore, he proves the earth is flat.

"Charley" was at the "church house," too. He is greatly interested in his hogs; and it always happens that they are especially troublesome on Sunday morning, but we sent "Jerry" to "fetch" him, and he did. "Jerry" is the mountain saint; he knows the dear Lord, and has experienced the "new birth." He is our stand-by; always ready to do us a good turn; and so patient, for in the mountains of Kentucky one needs the strength of Samson, the patience of Job, and the meekness of Moses. "Jerry" possesses the three qualities. "Julia" was there. I am told she always carries a bowie-knife under her skirt; but I was always glad to see her at our cabin; and many more were there.

From nine till ten o'clock they listened eagerly to the story of Daniel; from ten till eleven o'clock they heard of the "new birth," "Ye must be born again;" and from eleven till twelve o'clock it was my privilege to tell them how the blessed Lord saved me from Judaism and gave me eternal life. The little organ helped us so much in the singing of the sweet hymns; and our

mountain "kinsfolk" could hardly understand how the "purty thing" could make that "noise." The people sat on logs without backs for three hours; so eager, so attentive, so queer. "Julia's boy" was saved that day. He was born into the kingdom of God; and the Shepherd carried his lamb home rejoicing; and there was joy in heaven, I am sure.

But they have few schools and churches. After the Revolution they had neither. Both are rare and primitive. Few can read and cipher; and we want to build a good church house which can be used for a school, too. We ask you to remember these people, your brothers and sisters, and help and pray and give.



Some "Tamed Flowers" at the Highland Orphanage, Clay City, Ky.

## JUNIOR HOME MISSION PROGRAM.

Prepared by Miss Barbara E. Lambdin.

*They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.*  
—Isa. 40:31.

1. Song—"More About Jesus Would I Know."
2. Recite in Concert—Memory Verse.
3. Prayer—That we may sit at the feet of

- the Lord Jesus, and learn of him; and that we may bring others to him, to know and love and serve him.
4. Prompt Transaction of Business.



"THEY THAT WAIT UPON THE LORD."

5. Song—"O Spread the Tidings 'Round."
6. Flowers Growing Wild in the Mountains.
7. Song—"I Was a Wandering Sheep."
8. Scripture Reading—Isaiah 40:1-5, 25-31.
9. What the Eagle Sees in the Mountains.
10. How the Bear was Caught, and the Message Given.
11. Recitation—"Christ is Risen; the Good Shepherd."
12. Song—"Low in the Grave He Lay."
13. Sentence Prayers—For the missionaries in the mountains, and the mountain people, that they may be found and

brought back to the fold by the Good Shepherd.

#### NOTES.

2. Write this on an Easter card, and send out as an invitation to the meeting, or give as a souvenir.

4. If making plans for the coming year, include some share in the work of Assembly's Home Missions. Subscribe for The Soul Winner, 25 cents.

8. This may be sung by a group of children representing little mountaineers.

10. A short interesting account of the Mountain Work; include Miss Goldstein's experience in the Cumberlands.

### LETTER FROM REV. JOHN MacWILLIAMS,

Dear Juniors:

These friends from Africa and Cuba send you greetings. Mrs. Mac-



Pose Number One.

Williams and Mrs. Cleveland are friends of long standing, and Mr. Cleveland and I were together through



Pose Number two.

college and seminary and had worked together in the home mission field. It is but natural that our children should have a fondness for one another. So the explanation of these pictures in their order is that we had a leap year party and explained to Eula Mae the significance of leap year as well as its



Pose Number Three.

rare opportunities. In Pose No. 1 she is making out her case to James. You can see how embarrassed he is by noting the constant moving of one foot and that tongue stuck out in perfect bewilderment. In No. 2 you see how happy their mothers are over such a hearty hug and in No. 3 you see how they got behind the door to seal it with a kiss. It was a glass door, how-

ever, and did not afford much protection from the curious spectators. When James saw we had the kodak on him

he threw his hand before his face. Sort of a Cubano-Africano Alliance.

Cordially yours,  
Austin, Tex. JOHN MACWILLIAMS.

## AN EXCURSION.

By LILLIAN MCALPINE, *an eleven-year-old Junior, the daughter of Rev. and Mrs. R. E. McAlpine, our Missionaries in Japan.*

THE other day all of our family went for an excursion, a little way out from Nagoya. We went on the street cars, changing two times.

The cars stopped right in front of a big temple where a great many people were passing in and out. We went to see that first.

There was a long walk leading to the temple. Along this walk on either side was a row of stone idols representing Buddha in different positions.

After we had walked for a few minutes we saw in front of us a big pagoda with about seven or eight different roofs rising high above each other. A few hundred feet behind it was the temple all trimmed up with lanterns, candles, red and white twisted paper, and straw ropes.

To our right there was a walk leading up a hill, and all along the sides, at the bottom, and as far as we could see on top, were hundreds of stone monuments that looked like tombstones, about seven feet high. Each had roofs and projecting ledges around several tiers. On almost all of these ledges were placed little stones and pebbles large and small. Some had grains of rice on them. Father said that they

represented the prayers of the people, or offerings to the departed spirits.

One of the shrines was at the top of a long flight of steps, about seventy-four. (My brother and I ran up and down to count them.) Just as we were coming down, a woman and a man stopped and rubbed the stone post at the bottom and then rubbed the knee or elbow or some other part of their body. We asked them what that was for, and they told us it would cure their rheumatism.

We went through a small gate and up some steps and along a path; then some more steps and paths until we came to a level place on top of a fairly high bluff. Here were four or five tea-houses and seats scattered around. And there was a nice swing, too. My little brother James and I took turns swinging. Once I went up so high that a branch of a tree which looked high from the ground touched me on the waist. The view was just fine from the top. We could see far out over the bay and the city around us. The mountains were rather hazy in the distance. When we came down we met the wife and little girl of one of our pastors, and we all came home together.

## THE STORY OF WONG LING.

WONG LING was a little Chinese slave girl. "Oh, yes," you say, "she lived in China and ran away from her master and found her way to a missionary home, and the good missionaries took care of her." No, she didn't live in China at all, but in this country, the United States of America. But she was a slave, for all that.

Wong Ling's master promised her mother in China that if the little girl came to America with him he would find her a rich husband and she would be very happy. Instead of keeping his promises, he put her into a dark room, on the back side of a rickety old house, from which she could see only the blue sky through the close-barred windows. Here he made her work very hard, and



often forced her to do wicked things. Sometimes, when he had won money at gambling, he gave her a new dress or a jade bracelet, but usually he treated her very cruelly.

Wong Ling didn't know anything about God. She had heard about the "joss," the ugly wooden idol that the men worshipped. But she was only a girl, and of course the "joss"—so she thought—cared nothing about her. Even if she had known about God, she would have thought He had forgotten her. But God never forgets—sometimes the people whom He wants to have do things, forget, and then things go all wrong.

The laws forbid slavery in this country, and if Wong Ling could get safely away from her cruel master he could not make her come back. One day a Chinese woman who had heard about the missionary Home in San Francisco, whispered to Wong Ling—she didn't dare say it out loud—that the missionary ladies would help her get away if she wanted to go. When Wong Ling begged her to tell them to come, the

woman said she would speak to her husband about it, but Wong Ling must never tell, for if her master knew it he would kill the man.

So the word went to the missionaries, and one day a sweet-faced woman and a policeman made their way to the room where Wong Ling was working. "Are you the girl who wants to get away?" asked the missionary. Wong Ling had just time to cry, "Yes," and run to the missionary, before her master appeared. He was very angry, and swore that she was his own darling little girl, that he loved her, and took the best kind of care of her. But Wong Ling's poor bruised back and thin face told a truer story than his words, and he had to let her go.

Such a happy place as the little girl found at the Oriental Home. She had no idea that life could be so delightful. If you could see her today, with her graceful native dress, her bright eyes and sunny face, and hear her sing of Jesus and His love, you would never dream she had once been a little slave girl.—*Exchange*.

## JUNIOR PROGRAM FOR APRIL, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—*Africa*.

Scripture Quiz.

Song—Selected.

Prayer—For Mrs. Motte Martin and baby and Bakumba, who are on their way back to Africa.

Minutes.

Roll Call—Answer with the name of a missionary in Africa.

Business.

Song—Selected.

Recitation—A Plea for Africa.

Story—The Banana Tree Dressed Up.

Social Service in Africa.

A Man Who Made Up His Mind.

The African Baby.

Song—From Greenland's Mountains.

Prayer—Closing with the Lord's Prayer in concert.

*Suggestions.*

For the Scripture exercise, let the questions and answers be numbered, and let the answers be distributed. The leader can

then ask the questions and call for the numbered answers. These should be distributed a sufficient length of time before the meeting for the children to learn them, and repeat the answer.

Review the children on our work in Africa—who opened it, the first life lost, number of stations, etc.

Make the incident, "A Man Who Made Up His Mind," a real appeal.

Make special prayer, not only for Mrs. Martin, but for those missionaries who are going out, and those who have recently gone.

\* \* \* \*

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.





# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH, NASHVILLE, TENN.

---

## MONTHLY TOPIC—AFRICA.

WHILE the entire world is touched more or less by the European conflict, it is a ground for great thanksgiving that our Congo missionaries have not yet experienced many hardships as a result of the war. Still they are continually anxious regarding the local situation as well as the means of communication between the Congo and Europe. So far God has been very gracious to them, but one never knows what an hour may bring forth. There are certain peculiar difficulties under which they are at present laboring, with the prospect of others to come, which call for the earnest prayers of the church. Some of the most serious are those affecting the religious rights of the native Christians.

Owing to the absence on furlough of a large number of the more experienced members of the mission, many of the out-stations have been left unvisited by the missionary during the past year. This accounts for a small decrease in the number of accessions to the church. But it does not mean that the interest of the natives or the opportunities have lessened. On the other hand, communications recently received tell of new fields of opportunity continually opening up. There are still far more calls for teachers and evangelists than can be possibly supplied. With the enlarged number of pupils in the Evangelistic Training School it is hoped ere long not only to cover more effectively the territory

already occupied, but also to reach out into regions beyond into which we can enter without any opposition. Not only our own missionaries who have recently visited other sections of Africa, but also those of other Societies who have been in our midst, testify to the magnificent opportunities which this particular field presents for missionary effort. On account of the malignant type of certain outside influences there is every reason why we should make every effort to extend our stakes as soon as possible to the utmost limits of the territory which we ultimately expect to occupy.

The arrival of a number of new missionaries, among them a physician, the completion of the hospital at Luebo, the arrival and setting up of the saw mill, the establishment of a new station in the heart of the Bakuba country, the graduation of the first class from the Theological School, a remarkable conference at Luebo of native teachers and evangelists, at which plans were formulated for the better organization and larger self-support of the native church and the ordination to the gospel ministry with full evangelistic powers of several well-tried and competent men were occasions for great rejoicing, and marked the year just closed as one of development and growth.

It is both touching and gratifying to learn that the native Christians at Luebo and Mutoto have contributed out of their penury and want over \$60

to the Belgian Red Cross, in this way showing their interest in and sympathy for the suffering there.

One of the most pressing needs of this field is the better equipment and more thorough organization of its secular schools. There are practically no government schools in the Congo. Therefore, the training and education of the natives depend upon the mission schools, Protestant and Catholic. The Catholics are making a determined effort to win the boys and girls, keeping their men constantly among the out-stations with this end in view. Bishop Lambuth, after touring our territory, recognized the grave danger, and is responsible for the statement, "Unless you likewise place men on the road to unify your school system, you will find in a few years the Catholics in the ascendancy." Our missionaries see the gravity of the situation, and for years have tried to meet it. There are more than 6,000 pupils in our day schools, less than 1,000 of them being under the direct eye of the missionary. The vast majority of them are found among the out-stations under the tutelage of native teachers and evangelists who are visited only when the ordained missionary arrives on his annual trip to examine and receive candidates for church membership. With hundreds of waiting candidates to examine, it is physically impossible for him to properly superintend the schools. Realizing the vital necessity of better oversight of and more personal attention to this phase of the work, the mission is calling immediately for two laymen educators, who shall give their entire time to the superintendency of these schools, visiting every out-station along with the ordained man, and seeing that the teacher or evangelist is giving proper attention to the secular as well as to the religious training of the people. The mission is also calling for two single lady educators for our great school work at Luebo. It is a most attractive opportunity, but the task is

monumental. The entire secular literature has yet to be given to these people. It is hoped that these workers and the means necessary to send them to the field will be soon provided.

THE UNIVERSITY OF NANKING COLLEGE  
OF AGRICULTURE AND FORESTRY—  
A LETTER OF COMMENDATION.

The Dean of the College of Agriculture and Forestry in the University of Nanking who has been in the Capital recently in the interest of the development of the agricultural and forestry work in China, has received the following official recognition of his mission from the Minister of Agriculture and Commerce:

The University of Nanking has been in existence for a number of years. Its well-known success has proved it to be a beacon light of education.

While we fully admire the benefits derived by students from the studies generally taught in this university, the department which stands out as being pre-eminently practical and useful is, in our estimation, the College of Agriculture and School of Forestry. Knowing its careful organization and practical methods of training, the Governors of Anhui, Shantung and Szechuan have sent students to this department to study Agriculture and Forestry and are paying all their expenses.

As a further recognition of the value of this department, the Ministry of Agriculture and Commerce has arranged to send twenty-four of our students from Peking to study forestry at the University of Nanking.

The usefulness of the Agricultural Department of the University of Nanking has not been limited to ordinary studies and practice. Through its initiative and energy, the Colonization Association was organized and is being directed. The object of the Colonization Association is to assist destitute people to cultivate vacant lands; and during the past two years, in the face of drought and locusts, it has succeeded in doing no little good. China being an agricultural country, is thankful for such assistance.

The location of the University of Nanking on the great waterway between the North and South makes it a convenient center in which to investigate rinderpest and other cattle diseases, and to disseminate among farmers useful scientific knowledge of how to treat these destructive plagues. In consideration of the good work which the University had already done, the Ministry of



Agriculture and Commerce has resolved to co-operate with the University directors and to give all the assistance possible if the University establishes an institute for the purpose of developing practical scientific work on these lines.

The University has been built up on private donations. It depends for its maintenance and development on the gifts of Chinese and American philanthropists. I sincerely hope that all may bear this fact in mind and give liberally to the support of an institution that is rendering such valuable services.

May heaven prosper the work and those supporting it; the latter will have the satisfaction of knowing they are contributing to a work of extreme value to our country."

CHOW TZU CHL,

Minister of Agriculture and Commerce, in the Republic of China.

#### "CONSERVATION" IN CHINA.

We publish elsewhere the letter of the Minister of Agriculture and Commerce in China to the Dean of the College of Agriculture and Forestry of the University of Nanking. This opens up a subject of vast importance to China, and to the rest of the world. It is probably the indispensable condition of any real relief for the millions of China from famine and floods and from pestilence growing out of climatic conditions that the hills and mountain sides which have been denuded by peasants in search of fuel should be once more covered with forest trees. The prosperity of the country and any such industrial condition among the people as will enable us to have a self-supporting Church in China is dependent upon the development of this new movement of the Chinese Government.

It is stated in the North China Herald that Mr. Chow, the author of the letter quoted elsewhere, recently submitted for the President's approval a scheme for the immediate encouragement of afforestation which received the latter's warm approval. No greater boon could be conferred upon the people of China than the urgent pressing of this movement by the Government, and if Yuan Shi Kai should succeed in bringing this blessing to his

country, he would deserve to be forgiven for what many of his countrymen regard as the crime of betraying the Chinese Republic.

The Japanese have shown great wisdom in preserving the forests in their country and deserve very great credit for what they are now doing in Korea in this direction. In 1912 a great stimulus was given to the people's interests in afforestation in Korea by the proclamation of "Arbor Day." As a result, on April 3, 1912, not less than 10,160,000 trees were planted. The trees in Korea were provided by the Provincial Seeding Stations, of which there are nearly four hundred.

#### THE PLACE OF THE MISSIONARY.

An article in the North China Herald on this subject by Rev. W. S. Moule, of the Church Missionary Society, presents a view of the subject that greatly needs to be considered by those on the outside of the foreign missionary propaganda. The article was written in response to an editorial in which the question was raised as to the motive that could bring 140 missionaries on one steamer from America "to preach the beliefs and morality of civilization that has produced the most devastating struggle in history," and in which the editor offered his kindly sympathy to the missionary whose "task of presenting a harmonious picture of Western civilization to the East has become in consequence of this struggle more than ever onerous."

In regard to that view of the missionary task, Mr. Moule writes as follows:

"I regret to think that for the prevalence of such a conception as this of the missionary cause and task missionaries themselves are largely responsible. They have spoken and acted in this sense. But I dare to assert that the conception is radically and entirely a mistaken one.

"A very little consideration will show that the Christian missionary, as such, has no necessary connection whatever with picturing and explaining Western civilization, and its beliefs and practices. A missionary means simply a messenger, entrusted in



this case with a message which was given to him long before any of this Western civilization existed at all. Has the same authority which gave the original commission added anything to it since that civilization came into being? If not, and obviously Jesus Christ has not personally done so, then the Christian missionary cause is not the cause of Western civilization. The fact is that nothing has occurred to embarrass the messenger of God or modify his message to men. That message came from Christ and concerns the great and constant facts of human sinfulness, of consequent condemnation, of God's proffered forgiveness and welcome through Jesus Christ, of a sober, righteous and godly life in the embrace of this forgiveness and welcome, of the gift of life eternal, and of the sure prospect of the Saviour's return to this world, and his final overthrow of evil. That message, every word of it, was given 1900 years ago to the first Christian missionaries and to carry on that message, and to provide for the continuance in the world until

the Saviour returns to it, is the *only genuine missionary cause*.

The present awful catastrophe in Europe only brings out into stronger relief the fact of human sin, and the teaching of our message that, in the words of Bishop Butler, 'Upright creatures may want to be improved; depraved creatures want to be renewed.' In the words of the Master himself, 'Ye must be born again.'

"Solomon said long ago, 'A wicked messenger falleth into evil, but a faithful ambassador is health.' If we missionaries have been presenting pictures of Western civilization instead of our proper message, the Nemesis has overtaken us, we have indeed 'fallen into evil.' But if we have been loyal to our commission and continue so, proclaiming constantly sin and salvation and Christ and God, divine vitality will still work, instead of being cut off at the fount, and we shall be found to be serving the highest and truest 'interests' of mankind, whether British or Chinese, 'for there is not other means of human improvement than by drawing nearer to God.'"

## A MISSIONARY CHURCH AND HOW TO DEVELOP IT.

(Continued from last month.)

**C**ONTINUING our discussion of this subject from last month, we would lay down the proposition that one of the best means of developing foreign mission interest is that of connecting the church by the living link with the foreign field. While there are certain difficulties and drawbacks connected with this method of supporting our missionaries, the experience of more than a quarter of a century has proven it on the whole to be good. In the use of this method the contributors should be informed as to what these difficulties and drawbacks are.

For instance, those who contribute to the salary of a missionary without knowing him personally, as is often the case, sometimes form an erroneous idea as to his personality. Then, afterwards, when a meeting is brought about, there is the possibility of the contributor having his missionary enthusiasm abated on account of the facts of the case being revealed. The missionary frequently goes to the foreign

field before he has had opportunity to learn the facile use of his mother tongue in public address. He may also have "a physical man" well adapted to battling with the unsanitary conditions and climates which are to be found in most mission lands, but not adapted to making a favorable impression on those whom he may meet for the first time.

Furthermore, some of the very best missionaries we have are not good letter writers. They may not have the letter-writing gift, or their work may be of such a character as to make it impossible for them to find time to write interesting letters to their home supporters. Also in the work which they are doing there is oftentimes for long intervals an entire absence of anything in the nature of stirring adventure; and so it is not always possible to guarantee that the hopes of those who undertake to pay the salaries of our missionaries, with the expectation of a regular and interesting correspondence with them, can be realized.

Nevertheless, in spite of these occasional embarrassing features of the case, this method of having individual missionaries assigned to individual churches or societies for support has proven, on the whole, to be eminently satisfactory.

Instead of narrowing the interest of the givers to the work of the individual supported, as some have feared it might do, the very reverse has been found to be the case.

There are members of our churches who had practically no missionary knowledge or interest to begin with, but who have been induced to subscribe to the personal support of a missionary. When they hear a letter from this missionary read from the pulpit, their attention is aroused, and they begin to obtain a knowledge of the particular work done by a particular person in a particular field. They are interested in this work because they are linked to the person who is doing it by the tie of their contribution. Incidentally, they are led by this fact to read an article on missions in a church paper or in a missionary magazine. Gradually they learn that the work in which they are interested is only a

sample of the foreign mission work as a whole, and by this process they come to have an interest in the general work which they would never otherwise obtain. We believe it is a fact that, as a rule, the churches and individuals throughout our bounds who are supporting individual missionaries have far more knowledge of our general work and a far larger and more intense interest in it than those who only contribute to the general cause of missions.

I remark in closing that whatever methods may be employed in the development of missionary interest and a missionary spirit in the church, this interest and this spirit will manifest itself to the advantage of every department of the church's work. There is, therefore, no reason and no excuse for jealousy between one department of the church's work and another, and there can be no possible conflict of interest between them. The solution of all our problems, whether of Foreign Missions or Home Missions or of the local church, only waits for the time when the church itself shall have been developed into a real, live missionary church.

## MUTOMBO KACHI.

REV. GEO. T. MCKEE.

ONE day there came to Luebo to the missionaries there two fine-looking black men, strong of body and broad of shoulder and chest. On being asked the object of their visit to Luebo, they replied as follows, "Oh, Chief, we have come from far away to see you; many nights have we slept on the road. Our chief has sent us to you to ask that you send your young black men whom you have trained to teach and preach to our people in our village. They are in darkness waiting for the light."

"But," asked the missionary, "who is your chief?"

"He is Mutombo Kachi," replied they.

"And is Mutombo Kachi a big chief?" pursued the missionary.

"He is the greatest chief among all the Baluba people," proudly answered the travelers. "He has thousands and thousands of subjects under him; indeed, he is a great chief."

"Yes, but how many thousands? We have heard men say before that their rulers had thousands of subjects under them. How many people has Mutombo Kachi?"

"Mutombo Kachi has 25,000 people as his subjects; they all live around





Mrs. McKee and Mr. Bedinger, and some of our native evangelists.

him in one large town, and he rules over them. He wishes you to send men to teach his people the 'palaver of God,' as you white men know it."

And when the missionaries heard this they laughed and said, "Surely you cannot expect us to believe that. We have heard of villages in this Kasai country of three, four and five thousand people, and we thought them large villages, but never have we heard of a native village of twenty-five thousand. Surely you have overestimated the size of your town."

"But," earnestly insisted these black men, "we are not mistaken as to the size of our town: our chief, Mutombo Kachi, has that many people living in that town. We have no reason to deceive you; we have already suffered because we dared to espouse the palaver of your God." And turning their backs they showed us the marks of the whip where they had been beaten. "Besides," they went on, "if you will not believe us, send one or two of your own number down to

count the people in our town, and see for yourselves that what we say is so."

Accordingly, Dr. Morrison and Mr. Bedinger were selected by the Mission to make a trip down to see Mutombo Kachi, and were soon on the road to visit this African king who had sent two hundred and fifty miles for teachers for his people. They found the village of Mutombo Kachi, talked with the young chief and estimated the size of the town, and sent back word that there were fully twenty-five thousand people there, perhaps more. They said that the young man Mutombo Kachi was about twenty-two years old; that he had succeeded his father on the throne, and that, according to African custom, he had inherited all his father's wives, numbering, in this case, about two hundred. They said that it was a strategic point, that a great door was opened to us there, and that if at all possible we send down a couple of teachers.

So we at Luebo chose two teachers—we call them evangelists, for that is



what they are—and sent them down to Mutombo Kachi. They built a small shed as a church, and soon had gathered about them a little group of young men and women whom they taught, and to whom they preached every day. And among those who came daily to listen to the gospel was this young African chief, Mutombo Kachi, the ruler of twenty-five thousand subjects. He and the others were taught each day what it means to be a Christian, and had explained to them as simply as possible the “way of life.”

After these faithful men had been at work quite a few months, Mrs. McKee and I started from Mutoto to go down to Mutombo Kachi's village to baptize those who should be ready to come into the church. We had covered about half the distance when we were met by one of the evangelists who had been sent to teach at Mutombo Kachi's place. He told us that it would be impossible for us to go to see Mutombo Kachi just then, for a terrible state of things existed there. He said that the young chief had become convinced of the truth of the white man's God, and had announced that he wished to become one of God's true children. “But,” said Mutombo

Kachi, “here I am with these two hundred wives inherited from my father, and your God says that it is wrong for a man to have more than one wife. My father before me married all the wives he could buy, and his father before him, and his father, etc., etc. For hundreds of years my people have been doing this, and now you come saying that the palaver of God says that if a man is a true child of God he will have only one wife.”

This was the problem, and this is the problem in Africa, and in other heathen countries. What shall a man do with his plural wives when he becomes a Christian? What can a man do with two hundred wives whom he wishes to put away? He cannot kick them out to go where they please—they would be the prey of every one passing by, and assuredly their last condition would be worse than their first—he cannot give them away to another polygamist for this is wrong, nor can he sell them. What shall he do with them?

This, then, was the question before Mutombo Kachi. After consulting with these two evangelists, he decided to give a wife to every single man in his town too poor to buy a wife for



Prayer meeting in the old days at Luebo.

himself, as long as his wives should last. He was doing this when up came his uncle, Kabengele, who had hoped to succeed to the throne at the death of Mutombo Kachi's father. The old uncle demanded that all these women be given to him if his young nephew be such a fool as to give away two hundred wives whose lowest valuation at forty dollars apiece amounted to about eight thousand dollars. Young Mutombo Kachi refused, declaring that to do so would be wrong, and that he purposed to dispose of those women just as he had begun. Whereupon the uncle announced his determination to collect his fighting men, and to come to fight Mutombo Kachi for the possession of the women, and of the throne.

Now there chanced to be in that neighborhood just then, a white Government officer with a small force of State troops. He allied himself, strange to say, with the uncle, Kabengele, and assisted with his soldiers in the battle which took place between the fighting men of Mutombo Kachi and of Kabengele. The young chief and his followers were worsted in the fight, and Mutombo Kachi was taken prisoner by the white officer, his clothing stripped from his body leaving only a rag around his loins, a rope was put about his neck, and two soldiers were ordered to take him to prison.

"And," said my young evangelist friend as he told me this story, "when I went up to say 'good-bye,' I was forbidden by the officer to have any communication with the prisoner. But Mutombo Kachi called out to me that I must go back to Luebo to tell the white men there on the Mission what had happened to him when he tried to do what was expected of him, and to ask them to pray to God, their God

and his God, that He would release him from prison. And so I am on my way now to Luebo."

When we left Luebo in April, 1914, Mutombo Kachi was still in prison, and his uncle, Kabengele, had been given the throne. We had tried to secure his release, and were trying even then, but to no purpose. If he has been released since I have not heard of it.

And if there be any who still think that the African is such a weak specimen that he is not worth the saving, if any believe that he will not stick to the principles of our religion when persecution arises, may I say that the sight of one raw, untutored, heathen king, raised amid all the superstition and sensuality of an African court, who can lay down the money value of some eight thousand dollars, lose a kingdom, be stripped before his own subjects, and go to prison when underserving of imprisonment, and all because he wanted to be what we all want to be, a child of God, is argument enough to convince us that the African is worth many times all that we have done or will do for him. It convinces us, too, that the gospel of Jesus Christ is strong enough to save the lost, to make strong the weak, and to transform the savage into a patient follower of the Saviour.

There are many Mutombo Kachis over there, if we could only tell of them all, many such, who, having accepted Jesus as Saviour, also own Him as Lord and Master even though it means the loss of property, friends and kindred, of liberty, and sometimes even of life. Have you had any part in bringing such to Him? Will you not by your prayers and your means, and your interest have a greater part this year than ever before?

Miss Myra Selfridge, of Nashville, Tenn., says: "I do certainly wish that it were in my power to compel people, especially Church members and Christians, to read this most excellent magazine. It is certainly most helpful, most inspiring and the best all-round missionary magazine published."



## "FAINT, YET PURSUING."

REV. J. W. ALLEN.

**W**HEN we left Luebo in September, 1915, there were sixteen missionaries left on the field. One of these was with us as Captain of the Lapsley, two were at Mutoto, two at Lusambo, two at Bakua Nzeba, one at South Luebo, and the rest at the old Luebo Station. The line of battle was thin but Satan's host were still in retreat. Delegations were coming for teachers and people were asking for the Gospel. At the Luebo Stations alone over ninety passed the first and second tests as candidates for baptism—a harvest of two months. From every side encouraging reports were coming in. Looking at the largeness of the work and the fewness of the workers the words spoken of Gideon and his band at the Jordan came to me with force, "They were faint, yet pursuing."

This quotation from Judges 8:4 expresses pretty well in three words the history and work of our Congo Mission. The work has extended so rapidly that the missionaries become faint in following up the details. The foreign teachers have told some and they have told others; and they, still others and others, others until no man knows the bounds of the influence of the Gospel in that region. The intensive work has scarcely been touched because the force is not large enough. Consequently there are many imperfections in the methods and application. The problem is not one of opposition but of occupation.

Needless to say that our hearts were glad to see the outcoming party of eleven at Leopoldville. They were

happy, enthusiastic recruits, impatient to join in the pursuit. How glad were we also to see Martin and Arnold returning from Capetown. Nor was the cup of rejoicing yet then filled, for at Thysville we met Miss Van Leucourt coming back from Europe, accompanied by Miss Balty, who had gotten out of Belgium and was coming to join our Captain, Mr. Daumery, and share his life work. At that time there were more missionaries in the Lower Congo than on the field. Now news comes also that those on furlough are beginning to return in February, and none are so welcome as the veterans who know the lay of the country and the plan of the campaign. Gideon said to the men of Succoth and Penuel, "Give. I pray you, unto the people that follow me; for they are faint, and I am pursuing," but they refused to aid them. How unlike was their answer to the noble response of our church in sending out the above recruits. Yet the work is still beyond and if that "Gideon Band" were truly three hundred they would still be faint, pursuing in the wake of the mighty work of God's Spirit.

Would you ask the secret of this success? Be still as the battle-cry is sounded, "The sword of the Lord and of Lapsley!" The last name is a changing quantity and of secondary importance, but the Lord's hand has never been loosed from his sabre and never shall be until the victory has been consummated in a finished conquest and Africa has become the heritage of His Son—free because Christ is Supreme.

## "WHITE MAN, LEAVE US THE BOOK."

A FAREWELL MESSAGE FROM REV. R. D. BEDINGER.

**I**TINERATING in Africa furnishes many interesting, though sometimes pathetic incidents. In the gray dawn of a July morning my

hammock men were jogging merrily along the beaten path when unexpectedly we chanced upon a small village. Immediately a curious crowd was



about us, we explained our presence and our mission and offered to conduct a service for them. The old chief, acting for his people, placed his rough hand upon my arm and said, "You must sleep in our village tonight." I explained that my boxmen had gone on ahead to the village appointed for the night, that I had spent the night before with him, and must push on. He was firm, "We want to know more of your palaver (of God); but how can we unless you abide with us a spell?" Resistance to such an appeal was both hard and unreasonable. A swift messenger sped forward to recall the boxmen.

A newly built hut, small but clean, with a verandah, was turned over to the white man. In a few moments a lively discussion precipitated by the old chief, was begun. He had seated himself on a goat's hide near the missionary. His under-chiefs, some seated prone upon the ground, others squatting upon their heels, were grouped just behind him. Bright-eyed children, their waxed bodies glistening in the sunlight, peered curiously at the white man from behind the protecting bodies of their elders. The women, some with heavy burdens upon their heads, others with their babes perched Congo fashion, upon their hips, cautiously approached the outer circle, or peered through the bushes. It was a picturesque scene.

With startling directness the chief asked, "Do the dead rise?" I explained to them the coming of the Son of God, His life of love and service, His sacrificial death and His glorious resurrection. The native evangelist talked

when I grew weary and then I relieved him. We took short recesses for dinner and supper. The shadows lengthened, the silvery slants of the full moon made easily distinguishable each figure gathered around the camp fire, and still we talked, not of commonplace things, but of Christ and His love for sinful man. At last arising, the old patriarch of the tribe gripped my hand and, looking me fairly in the eyes, said, in words of heart-breaking pathos, "White man, ere you depart on the morrow I want you to leave in my hand a book that has the power to give me life eternal."

As I turn my face again toward that dark land with its dense blackness, I seem to see the lone figure of the old chief with outstretched hand appealing for the Book of Life. His very isolation appeals to me, his outstretched arm beckons to me, his pathetic *need* calls me, and I gladly go. The days of the sojourn in the homeland has been filled with joy and profit. One cannot forget the sweet fellowship with congenial friends and with loved ones, nor the new friendships made, nor the precious ties formed. Broader, deeper sympathies for the Committee of Foreign Missions with their many difficult and vexing problems have been quickened. One feels a greater confidence in the Church that she will fulfill the high mission whereunto she has been called. We return filled with optimism. We believe that you who are behind will hold the ropes and that the future of the Congo Mission will be as bright and glorious as you choose to make it.

*New York City, March 8, 1916.*

## RECORD OF MEDICAL WORK A. P. C. M. LUEBO STATION, JAN.-SEPT. 1915,

REV. J. W. ALLEN.

AS THE work is not yet entirely systematized it is impossible to give an accurate estimate as to the dispensary attendance, but a con-

servative estimate would place the figures at 175 treatments per day—making a total of about 35,000 treatments. In this is included of course many pa-

tients who have been under treatment for a considerable period. The staff consists of one doctor, one trained nurse, one native evangelist who acts as first assistant in the medical department, one native boy who shows remarkable adaptability as assistant in surgery. Three other native boys who dress wounds under the direction of the trained nurse, and lastly three grown women, all widows, who show marked promise of becoming trained nurses. During the last eight months 49 general anesthetics have been given and operations performed. Atoxyl given for sleeping sickness about 100 doses. 4 cases out of 10 apparently cured. Two major operations were performed on white persons, also several minor operations without the use of either local or general anesthetic. Three cases of beri beri were tapped without any lasting benefit.

The anesthetics used were chloroform, A. C. E., and ether. We have however discarded the first two and now use ether exclusively.

Only one death has occurred during or after operations, unless we count the malignant gastric tumor. The patient

died four months after operation. We have had several deaths from pneumonia but most of them were dying when admitted to the hospital. The average number in the hospital is about 35.

Besides the regular work on the Mission two visits per week are made to the State Post across the river to see foreigners, many coming also to the Mission side, night and day, for medical assistance.

This is a hasty report given by Dr. Stixrud just before we left for America. But if you add four days at the saw-mill to all this (Dr. Stixrud had charge of that department at the time) you can begin to realize what our medical force at Luebo have to do. And nothing has been said of those most serious times when doctor and nurse lay most everything else aside,—even sleep,—to keep constant watch at the bedside of missionary or missionary child—watch not only as professional attendants but watch also as one watched a loved one, or an own dear child.

God has richly blessed the labors of Dr. Stixrud and Miss Fair, especially



The hospital staff, taken in front of Miss Fair's house. (From left to right the foreigners are Dr. King, Miss Fair, Dr. Coppedge. Dr. Stixrud was absent on a trip with Mr. Martin when the picture was made). The boy standing next to Dr. Coppedge is first assistant in all surgical operations, and Dr. Coppedge says, "he is all right." Two of these girls are now doing much of the village work. These boys and girls give most of the medicine, take temperatures, count pulses and respirations accurately, and also chart them. They know how to do nearly all the routine work of the hospital. Now that they can help so much Miss Fair can teach them more.





Miss Fair's Sunday School class—total enrollment 248. They did not all stay for the picture as some of them are a little superstitious about it. The women in the picture are teachers. The man in the rear is the hospital evangelist.

the surgical work. The confidence which the natives place in them is really embarrassing. They come and beg for operations. Some, not understanding that all cases are not operative, are almost offended if refused. With perfect trust they lay themselves upon the table and go to sleep, knowing that the surgeon's skill, "given," they say, "of God," will "cut out the sickness" and make them well. Of course they can hardly hope that all will live but God in His providence has so blessed their first cases that confidence is practically secured. With

this confidence as in the days when Jesus healed in Galilee, many are brought to the sound of that Healer's voice and learn of Him. Yea, even as in those days the multitudes are coming, for many miles, carried as was the sick of palsy by friends or making their own tiresome way along the path to the place of healing.

As is Dr. Stixrud's kindness and skill so is Miss Fair's patience and devotion. She is a nurse of unusual ability but these other qualities are what we most marvel at. Alone with the serious cases from the table she



Miss Fair's home, Luebo, and home of sick missionaries.



watches while Dr. Stixrud is away at the saw-mill. She lives in the midst of suffering and sickness, repulsive sores, flagrant diseases, suffering invalids; on her door-step, in her yard,

in the houses about her—day and night—but she strives to relieve them all, though some are often ungrateful, and she always meets a visitor with a cheerful face.

*Pleasant Hill, Mo.*

## THE KASAI NATIVE AND THE BIBLE.

CHARLES L. CRANE.

**S**INCE the Bible is an Eastern Book, all the people of the East when they come to know the Book feel a special proprietorship in it. Its lands, its customs, its language, and its people are all their own.

Africa might not be classed as a land of the East by its geographical position. In this respect, it is in a class to itself. But by a simpler division of the world into East and West, we can place Africa and its people among the Eastern nations. Certainly the customs and traditions would lead us to such a division, and it is also certain that they share with the people of the East the same proprietorship in the Bible. The most primitive of all primitive peoples, the Old Testament characters especially have their analogous types in the native African, unspoiled by civilization. The life and times of the Bible are more nearly descriptive of his life and times than they are of our own more advanced—if we choose to call it such—age in America and Europe.

Much of the background is in his native land. True, this is largely confined to a small section of his continent, but when he hears at the mouths of his teachers that many of the patriarchs once trod his native soil, that the Hebrew nation had its birth and rise in a small corner of his own continent, his attention and interest are at once drawn to the record of those days of Abraham, Jacob and Joseph. That his land should have opened her arms to receive the infant Jesus as his parents fled from the wrath of Herod the king, draws him at once to the Son of Man who came to seek and

to save himself as well as all who are lost, and to the Saviour whose cross was borne by a native African in the person of Simon, the Cyrenian.

Several of the characters are his kinsmen, Ham, his ancient ancestor, is not the only Ethiopian who receives prominent mention. The Cushite who bore David the news of Absalom's death, if not an Arabian, was an Ethiopian and a conspicuous type of the modern African messenger who runs across the country with his messages, either of good news or evil. The history of the Ethiopian Eunuch in Acts is constantly re-enacted to-day as over one hundred millions of his kinsmen cry out of the darkness of despair, "How can I know save some man should guide me?", and a new chapter of Acts has been added as in Uganda, in the Kasai, and in many other portions of the Dark Continent many millions have come to know the Saviour set forth by Phillip the evangelist.

The vividness and many of the peculiarities of the Hebrew language are his. There is no word or expression for obligation in Hebrew and none has been discovered in the language of the Kasai peoples. This defect is supplied in both languages in the same way, by idioms or by circumlocution. "Everything lives in the Hebrew" is a common saying among Hebrew students, and the same may be said of the language of the Baluba-Lulua. When the Hebrew says, "Sin lieth at the door (like a wild beast ready to spring)," the expression does not have nearly the force for us that it has for the natives of our Mission who vivify everything and personify all inanimate-

objects. A dish is never *broken*; it "dies" or "is killed." A man does not say, "I am ashamed," he says, "Shame has caught me in the face." The door *creaks* with us; "It has a bad voice" with the native. The consequence of all this is that he understands more fully the expression, "The hills shall laugh and all the trees of the field shall clap their hands."

When we give names to our children, it is seldom that the name means more than that it preserves a family title or honors a friend or relative. The Hebrew children were given names which described their characters, and name is often synonymous with character in the Scriptures. When the character changed the name [was often changed, as, for instance, in the case of Jacob, the supplanter or tripper, becoming by the grace of God, Israel, the Prince of God. Sometimes, in fact, far more often, the name described some event that took place at the birth of the child, or indicated some work that he was to perform. Each one of the sons of Leah bore a name commemorating the comfort that she received in those trying days of distance and separation from her husband when God blessed her above her sister, Rachel. Likewise, among the people of the Kasai, we may trace the unwritten tragedies and the sin and shame of their lives in the names given to their children. *Bakutufidia* "They refused us," indicates that the grandparents and relatives of the child failed to observe the ancestral custom and courtes-

sy of presenting themselves at the birth to offer congratulations to the parents and gifts to the child, "*Cilumbu*"—"Palaver" indicates that some trouble arose at the time of the child's advent. *Kutekemene*, "Hope," expresses a good wish for this "Hope-of-the-Family"; and so on through nearly all the names of the natives who have not adopted either foreign names or names of Bible characters, to whom they bear some imagined or real resemblance. The missionaries themselves lose their foreign names and are called by the name that describes them best,—as Martin, who became *Mpanda Nwila* "Splitter-of-the-path (of danger)"; as Dr. Morrison, who opened the path to the Bakuba country and once for all became known as their protector, is known as *Kuonyi Nwila* "Don't-ruin-the-road."

Barrenness was considered a thing of great reproach among the Hebrews, and no worse insult can be hurled at a Kasai woman than to call her a barren woman. Often they have cried for days at a time that God would give them a son or a daughter as he saw fit to honor Hannah who thus cried



The new sawmill.





The native market at Luebo, attended by thousands every Saturday between 11 A. M. and 3 P. M. For sale, exchange and barter, goats, sheep, dogs, cats, chickens, ducks, birds, rats, fish, corn, peas, peanuts, potatoes, oil, soap; cloth; chairs; tables; hats and mats.

unto Him in the days of Eli. One of the most fruitful causes of divorce and family disturbances, as it is indeed with all other nations, is the absence of children in the home. Often the very methods used by the Hebrew patriarchs are used by the natives in Africa for the raising of a son and heir. The happiest event in a Kasai home is the coming of a little stranger, and it seemed as if their joy would know no bounds when the little white strangers first arrived among them. Their term of respect for the missionary ladies as well as for their own women whom they wish to honor is *Baba* or *Mamu*. How it must thrill them to hear of the promise of Immanuel to Mary, especially when they read, "And thou shalt call his name Jesus, for he shall save his people from their sins!"

The Levitical laws have analogies very often in the unwritten laws of many of the most intelligent of the Kasai tribes. The missionaries were astonished to hear some of the evangelists of the Bakua Kalonxi (a Ba-

luba tribe) state that they had in their primitive villages the same laws pertaining to the running abroad and goring of oxen, only the goat was the animal involved rather than the oxen, which is not so familiar a beast as the goat. The same thing was true of the breaches of the Seventh and Eighth Commandments. The idea of sacrifice is also present in their religions. While most of the heathen tribes bow down in ignorance to gods that are little less than malevolent spirits, still this idea of sacrificing both for pleasing and for appeasing is present in nearly all their worship. Corn meal or manioc flour is poured out before the images of their gods of wealth, of disease, and of household protection. Pots of palm oil may be seen scattered about the villages in the forks of the trees, these being offered to the ghost of some departed relative or to some spirit whom they are bound to appease. Chickens are often sacrificed, a feather being stuck in the fetich or image to which they offer sacrifice and the meat either burned or consumed by the wor-

shipper. Messrs. McKee and Bedinger found a tribe on one occasion who believed in an unseen being called "Nkumbe" to whom they had just sacrificed some cows. This closeness to the Hebrew rite gave them at once a point of contact which they used to show how this unknown god, Nkumbe, is a god dwelling not in temples of stone or thatched work or anything else made with men's hands, neither is worshipped by men's hands as though he needed anything, seeing he gives to every man life and breath and all things; and how though this god has required in the past sacrifices of bulls and goats and lambs and the ashes of heifers, now that one great sacrifice has been made unto Him, no longer does he require anything save obedience to that One by whom this has been accomplished.

Very much of the every-day life of the Bible is found among the simple people of Africa. The "grinding at the mill" is accomplished in a large measure by the same methods—by grinding the corn between two stones, or by beating it out in a mortar. Water is carried in earthen jars on the heads of women. "Locusts and wild honey" are considered a greater delicacy than they were by John the Baptist, perhaps, and they do not constitute the staple articles of diet among the natives of the Kasai, but they are well known to them. Distances are measured in the same way—"a day's journey" or "six days' journey." The use of parables in speaking is quite frequent and hour after hour is passed away by the campfires or in the privacy of their homes telling each other and their children their native parables and folklore. Those who are decent in dress wear pretty much the same style of dress that appears to have been used in the Bible,—the simple

loin cloth thrown around the lower part of the body or a tunic draped over one shoulder and wound gracefully around themselves. The means of measuring the time being the same, we find the division of time the same to a large degree. *Moon* and *month* are the same word in their language. The days are called by their number as "the second day," "the third day" and so throughout the week, Monday being the only exception and this is called "The-day-in-front-of-the-day-of-rest."

We might multiply these comparisons almost indefinitely to show how the message of the Bible, clothed as it is in their native atmosphere, finds a readier lodgment in their hearts because of this fact. It is unnecessary to say in conclusion that the same Saviour whom we own and love is their Saviour, rich unto all who call upon Him. This Saviour is far more than the one touch of nature that makes the whole world kin, He unites all mankind by such traits as all mankind hold dear and strive after, and his one supreme trait is love. This Saviour who died for us has likewise died for sin-cursed Africa. He is the only one who can lift them out of their moral and spiritual darkness, and His gospel preached and practiced among them is the only remedy for all their ills. Childlike as they are, many of them have come to recognize this and in their acceptance in such numbers of the Man of Galilee have once again demonstrated the truth of the Apostle's statement that "Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the mighty."

Miss Nancy Steele, of Mooresville, N. C., writes: "We enjoy the Survey immensely and use it as the subject matter for our meetings. It is full of good things from cover to cover."



## SUNRISE ON THE COAST OF AFRICA.

A. GRAHAM KING.



Sunrise on the coast of Africa.

Beyond that boiling blackness of the sea,  
The deeper blackness of a slumbering land,

Asleep or dead. Silent her mountain strand  
Where crouches Africa—and waits to be.  
Ah, lonely land, wrapped in grim mystery  
Of burning wastes and torrents' ceaseless roar,  
Dense lies the night on thy forbidding shore.  
The night is long; when comes the day to thee?  
Look! Where the tossing billows quiet grow,  
And all the sky is calm, save for the glow  
That falls, a silver pathway, on the sea,  
And spreads and widens to that far-off shore,  
And gilds its peaks with daylight's radiant store—  
Look, waiting land! The sun has risen o'er thee.  
*Selma, Ala.*

## A CONGO MURDER TRIAL.

A. C. McKINNON.

**A** FEW years ago Muloso, a native woman of Luebo, was charged with the murder of another woman at Dima, a prominent trading post some five or six hundred miles below Luebo on the Kassai river. The Belgian officers took the case in hand, arrested Muloso and carried her off to the scene of the crime. Here she was held a prisoner awaiting the investigation which followed. The fact that her husband was a workman on the Lapsley and that she frequently made the trip down river with him on the steamer was a point of circumstantial evidence against her. It was well known, too, that the Lapsley frequently stopped over night at Dima in passing up and down the river and, of

course, the crime could have been committed during one of these stops.

The process of investigation dragged along for several months but finally the case was brought to trial. Here it was proven that the defendant was in Luebo when the death of this woman occurred at Dima. This fact, however, did not change the case in the eyes of the State's witnesses. They contended that the prisoner was guilty and that her being at Luebo at the time would have nothing to do with it since she had killed the woman by means of "buanga." This word, commonly speaking, means medicine and it raised the suspicion at once of poisoning, but "buanga" may also mean a kind of

charm in witchcraft by means of which they believe that one person may cause the death of another even though they be separated by many miles.

On further investigation the judge

found out that this charm of witchcraft was the foundation of their charges, instead of its being a case of poisoning, and so he set the prisoner free.

*Louisville, Ky.*

## THE MOKPO BOYS' SCHOOL.

WILLIAM PARKER.

WHILE the moksas have been busy out in their fields holding Bible classes, giving examinations, and preaching, and while the ladies have been itinerating or seeing to their work which, even more out here than at home, is never done, we hope there has been some studying and learning at our schools; and as I have charge of the Boys' School, I would like to try to show you some of the things we have been doing and are attempting to do. Our school is ranked as a sub-academy, which means that we have a permit for nine grades, beginning with the primary class, and taking boys up to what corresponds to about the second year of high school in America. Of these nine grades, we have pupils in only seven, as some alterations were necessary at the beginning of the year on account of stricter requirements, and we decided that no boys were ready to graduate from our school this year; so in our "Kotung" department, as the four highest years of a sub-academy are called, we only have first year and third year students. We now have eighty-two boys enrolled, fifteen of these being in our "Kotung" grades, and about twenty in the primary room, but we have a number of older and larger boys in the lower grades, boys who have come in from the country, and have had little opportunity to study. Mr. Newland opened the dormitory for the first time last spring, and now we have fourteen boys in it. We furnish the boys in the dormitory fuel and lights, and have a fee twice yearly of fifty sen each. These eighty boys we have tried to teach in only four rooms till recently, when we have been using the

old church for the primary students, but even with this help, we are very crowded, having six classes in the four rooms of the school building itself.

It would require some space to give anything at all like a history of the school and show some of the other reasons besides those mentioned why our scholarship is not of the best, but our mission has not felt that one man could be spared to give his whole time to the school heretofore, and so it has not always had the supervision necessary, and some of the boys are not as far advanced as they should be for the number of years they have studied. There is no real cause for discouragement in any of what I have said, but as in all our work, to a more or less extent, we are never able to go as far as we would wish. Perhaps the Mokpo Boys' School has been unduly neglected, but it is not any one's fault, and the mission has always done the best they knew how with the conditions as they were. To raise the scholarship, we introduced monthly reports at the beginning of the fall session, and though some of the grades have been very low, as a whole the boys seem to grasp what the grades mean, and quite a number show marked improvement this last month over what they received at first. These reports are made out at the close of each month, and sent to the parents as soon as possible. This system makes us better able to keep track of what each boy is doing, and some boys, who showed too low grades have been sent back into lower classes where they can keep up with the other members of the class. The boys seem to recognize the good in being sent back where they belong, and have all taken it as a mat-



ter of course, and those turned back all seem to be doing very well. We have a call in for a man for the Mokpo school, which we hope will be answered soon.

The boys certainly have shown a good spirit, and on the whole are really in good earnest, so that it is a true pleasure to teach them. I have the two highest grades in English and Bible, and the highest grade in Algebra, and in these studies they are up to the average, and some are doing particularly well. Out of the fifteen boys in Bible, three have failed on their monthly report grades, and these same three have also failed in English. In Algebra one of my six boys cannot get through, and one is sick now so that he will not be able to pass, but the other four boys do fairly well, for Koreans are not very strong in any mathematics, according to my experience. The pupils who are expected to graduate from our lower school grade in March next are the farthest behind, and we are working them over hours to try to make up as far as possible. The teachers show much zeal in this, and the pupils will at least be able to make up some of their deficiencies, and we hope to be able to send some up into the higher school grade all right.

Three weeks ago we began a Y. M. C. A. among the boys, which, for the present, meets Saturday afternoons. The boys are very enthusiastic, and we hope that the association will do them much good spiritually, and aid in their development in many ways. Only about a dozen boys can be full members as yet, for we haven't a large number of baptized pupils, but more are almost ready to take their examinations for baptism, and at least thirty boys can take part in the meetings as associate members.

We have chapel services every morning from 8:30 to 9:00 and then study till 4:00 P. M., with an hour for dinner, our study periods being forty-five minutes each. Our subjects of study are first and foremost Bible, and after

that Japanese, Korean, Chinese, Arithmetic, Algebra (in the highest grade), Nature Study, History, Geography, Physical Geography, Drawing, Composition, Writing, Singing, Exercises, Farming and English (this latter also only in the higher grades). Of these subjects the boys in the "Kotung" or "high school" have twelve, and those in the lower grades from nine to twelve.

Our boys are required to help in the Sunday schools for heathen children as far as they are old enough to help, and to attend in any case, and they all also have to report and study at the large church Sunday school every Sabbath, attend church services in the afternoon and at night and attend Wednesday night prayer meeting. The Y. M. C. A. will probably meet twice a month as a prayer meeting, and we hope to organize the boys through the association, so as to send them out during vacations to preach to the heathen.

We are just beginning examinations now, and expect to finish the twenty-third for Christmas, when we will have a vacation for about two weeks. The boys are preparing to give an entertainment Christmas eve night, consisting of stunts in the nature of illustrating their studies. For instance, the class in algebra will work some problems with explanations, there will be drawings of maps, recitations in various languages with translations into Korean, songs, and other stunts, some funny and some grave. This is a departure from custom, and we hope it will succeed.

At annual meeting I was given general oversight of the Sunday schools for heathen children in and around Mokpo. At Miss McMurphy's suggestion, instead of giving the children of these schools anything on Christmas day when they come into the church entertainment, we are going to get them to bring presents for the needy in their neighborhood and give recitations from

the Bible. We hope to be able to get the church decorated for that time.

Remember that we need and appreciate your prayers for us and the work. I would ask your especial prayers for the Y. M. C. A. we have begun among

the boys here. Pray that it may be a great blessing to them. And we would always ask your prayers for the many around us who do not yet know their Saviour. Pray that we may be faithful witnesses for Him.

*Mokpo, Korea.*

## SOUP KITCHENS IN MEXICO.

**A**FTER a careful study as to how the Mexican people could best be helped in the recent crisis in that country, the Red Cross Society decided to open "soup kitchens" in the various city wards, and the experiment proved very valuable indeed. The plan called for the daily distribution of nourishing meat and vegetable soups to families presenting the necessary ticket.

"We at once requested a number of cards," writes a Methodist missionary, "for the worthy poor among the 363 families in our three congregations, and we thought we had done our part when we sent in their names. But people began to come to us in such great numbers asking to be enrolled among the needy that we promptly telephoned the Red Cross for permission to enroll all who applied. One day we enrolled 350 families. Next morning we began about five o'clock, and by noon had cared for over a thousand cases.

Then applications became so numerous that we were obliged to suspend further enrollment till all cases could be examined in their own homes. We discovered a host of willing workers in our church circle. These were sent out all over the city—into the thickly populated tenement section, into the outskirts, where people live in huts—everywhere, in fact. When the workers came back they reported to us that practically all statements of dire need were absolutely true.

"During the rest of that week our city missionary and her helpers spent their time making duplicate cards and recalling the originals, in order to send the "soup tickets" issued by the Red Cross Society.

### LISTS REOPENED.

"So many continued to apply to us for help that we decided to reopen the lists, and next morning people began to come as early as two o'clock, so as to get in line. By five o'clock there was such a large crowd that in order to handle them without confusion we arranged them in a double line. By giving numbers to each person in front of the door we were able to keep the crowd moving in an orderly way, and no one who came late could get into the front ranks.

"By ten o'clock 2,150 people—mostly women—had passed through our front door, gone into the church, where thirty workers were ready to enroll them, and had gone out again.

"At that hour firing was heard on the streets near by, and some bullets came down our way. Then the people in line rushed down another street and became confused. As it seemed unwise to continue the registration while the people were exposed in the street, we had to stop. But it took an hour to persuade those who hung around the door that we could do nothing until the next week.

### SUFFERING WAS PITIFUL.

"The suffering of these poor, hungry people was indeed pitiful. One old man, apparently dying, was brought to us. He had had nothing but water for three days. He was carefully tended, fed with soup, and after a few hours was able to go to his home. One woman reported that two of her children had starved to death the week before. And one poor man died of hunger on the very corner of our street.



"This has been a great opportunity for us to get in touch with the people. Thousands have entered our church who had been taught to believe that their souls would be lost if they dared to do such a thing. Once within the church, while waiting their turn to be enrolled, they had a few moments in which to read the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, which are painted in large letters on the front wall of the church. Besides, they always found our workers courteous, willing to listen to their tales of distress and to do all they could for them, as well as to add a kind word of sympathy.

"On leaving the church each person received a copy of the Ten Commandments printed on a large sheet of paper. Many had never seen these before. Later our workers went to each home represented, so as to learn more

about these families. In this way a new point of contact was established, and our workers had a new opportunity to dispel the old prejudice against Protestants. One of our missionaries found that a Roman Catholic priest had advised his people to go to the Protestant church to enroll for Red Cross help.

#### CHURCHES ASKED TO HELP.

"Our church has been requested to take charge of the soup kitchens in the third ward of the city. This will mean several hours of daily contact with the people as they come for the portions of food allotted to them. We believe that God has been keeping us here for such a day as this, and we ask the prayers of Christian people everywhere that we may be equal to the task before us."—*Southern Missionary News Bureau.*

### SOME IMPRESSIONS OF CHINA AND THE CHINESE.

WM. P. PARKER.

**D**URING the past summer we made a short visit of a little over a month to the "Middle Kingdom," seeing, hearing and experiencing several things which may be of interest to you who wish to know more of missions and missionaries in that great land, and conditions that exist there; not that I hope to tell you anything new, but just how some things struck us in our trip, little in time, yet long in distance. We left Pyengyang July 8, going north into Manchuria by rail to Mukden, the capital of this province, and from thence south still by rail to Dalny and Port Arthur; from Dalny taking boat to Chefoo, from Chefoo taking another boat south to Shanghai, from there going by rail to Hangchow, by canal later to Mokanshan, back to Hangchow, and by rail on back to Shanghai, from which city we departed the 14th of August by way of Japan, by boat and rail for home, ar-

riving in Mokpo August 20th. We missed much that we wanted to see, both on account of our limited time and on account of the heat, but we thoroughly enjoyed what we could see, and we feel that the visit did us much good.

We spent one day in the old dilapidated city of Mukden, in which every Chinese house seems to be on the point of falling to pieces, and has seemed so for long past, yet still stand amidst the fierce winds that blow from Siberia, and the changes that go on about them, a monument to the solidarity of the Chinese architecture. The sights of Mukden are rather limited, but do not lack interest. We visited the North Mausoleum, where the Emperor, Tatsung, founder of Manchu rule, lies buried; the palace, the industrial museum, and the pure Chinese quarter of the city. Except for a short hour in Andong the night before, this was our first impression of China, and we be-

gan to notice the contrasts to our own land of Chosen. In Korea we rarely see horses except in use by a foreign missionary, the Korean horses, so-called, being really ponies in size; but in Manchuria we saw the big animals everywhere, and carriages with two horses were the most common mode of locomotion. In our favored land of Korea we have the best method of man burden carrying that there is, the jicky on a man's back, but not so in China; we met our first squeaky, unwieldy, hideous Chinese wheelbarrows in Mukden, and we never seemed to get out of the reach of their squeak in the cities until we had finally left Shanghai for home. Stoddard suggests that the Chinese find the wear on the nerves cheaper than the use of grease, which may be true, but if asked why he doesn't grease his wheelbarrow, a Chinaman would probably answer in true original manner, "What is the use? The wheel goes around, doesn't it?" The clumsy vehicle pushed by one man, with a strap over his shoulder, can carry a burden over a good city street of from one thousand to fifteen hundred pounds at least, and is used for everything, even down to a passenger coach, and that, too, even in such a modern city as Shanghai. Everywhere pigtails are in evidence in Manchuria, for of course there has been no reason for them to cut their hair, since it was their rule that placed the pigtail custom on China. In contrast to the old Chinese city at Mukden is the Japanese settlement around the depot, which is up to date.

Dalny, or Dairen, as the Japanese call it, is a day's journey south from Mukden, a very pretty place, built up wonderfully by the Japanese, but containing very little of interest for the foreigner. We spent one day at the Dairen beach, which is quite a summer resort for rich Russians, and Europeans in the East. A few hours' ride by train out from Dalny is Port Arthur, where we spent parts of two days in a most interesting visit to the

old forts there. We had a letter of introduction to General Uki, of the Government Hospital at Port Arthur, and so as guests of the government we were treated royally, and were shown all over the large area of fortifications by a young lieutenant, who spoke English well, and described to us how the siege was conducted in terms which we understood. A visit to these forts cannot help but make the Japanese rise in one's estimation. As hosts they certainly know how to do everything just right; everything was of the best, and even when the guide took us back to the station, he saw the station-master, and took us to a special waiting room which was used only for *distinguished* guests. We were certainly set up, and could hardly believe that we were just ordinary mortals till we got back to Dalny and had to begin to pay our own way again. In all the Manchurian cities we visited the Southern Manchuria Railway runs the best hotels, as well as the hotel and cottages at the Dairen Beach resort, and the service is good, and usually the prices are moderate.

It is about eight hours across by boat from Dalny to Chefoo, our next stopping place. Here we struck China proper, for Manchuria, while a part of China in government, is not real China, as we soon found out. Japanese money is good throughout Manchuria, but it is not good in China, and satisfactory exchange was hard to get on account of the boycott on everything Japanese, even down to the local currency bank notes issued by the Yokohama Specie Bank, which has branches in the larger Chinese cities. These latter bank notes, some of which we ignorantly obtained, although made out in Mexican dollars, the Chinese local currency, and although backed by good security, cannot be used at all except at a considerable discount, and even then only in the largest cities where exchange can be gotten. From Chefoo on we never ceased having money troubles of every kind imagi-





Idols presented to Rev. H. W. White, Yencheng, China, by converts.

nable; we had Japanese yen, which were worth about \$1.26 Mex., but exchange at anything like a fair rate was hard to get; then we obtained some of the Yokohama Specie Bank notes mentioned above, a source of constant worry which we only got rid of just before leaving China at Shanghai, at a large discount; and thirdly, to be frank, Chinese money is nothing short of a pluperfect mess. A Mexican dollar is not ten dimes, but varies daily from eleven to twelve dimes and a few coppers and some cash. And a dime is usually about twelve coppers (cents) and a copper is five or six cash, all according to the state of the money market, for if a province has found coinage profitable, and floods the market with a certain money, naturally the value of that money drops accordingly.

But the worse part is the great number of purely local coins and bank notes in China, which cannot be used outside of a province, nor sometimes outside of a city, or if usable, only so at a considerable discount. And then also China is noted for its counterfeit money, so that every dollar has to be tried to see if it rings true, and useless small change is likely to be passed on you if you don't know just what is good where you are going; therefore, taking all this into consideration, you never know when you are going to be dead broke as far as having money that will pass is concerned. We were fortunate in having friends in China of whom we made good use by borrowing; what we would have done otherwise I cannot see. It is most convenient when a shopkeeper holds up his hands in token that your money is no earthly good to him, to have a friend of whom you can get the currency that will be acceptable. In our own limited experience the best all around coin seemed to be the Mexican silver dollar, coined in Mexico, of which we fortunately obtained a few (no one can carry more than a few on account of their weight, and therein may lie their value), but even these, they say, are discounted in certain places.

At Chefoo we saw the schools for missionary children, consisting of a primary school of about one hundred pupils, and two academies, one for boys and one for girls, of about one hundred and fifty pupils each. These schools are English, and were established especially for the China Inland Mission children, of whom there are in China about five hundred under seventeen (not all in the school, of course), but children from almost every mission in China attend, and some go to the school even from Korea. The course of study and method of instruction is thoroughly English; the pupils take about fourteen subjects at once, from six, when they enter, till seventeen, when they take the Oxford en-

trance examinations in the school, and graduate. These examinations, they say, are very hard, and unless they are taken before the pupil is seventeen, they are not accepted. Since Chefoo is on the coast, and quite cool, the schools are kept open practically all summer, a month's vacation being given at Christmas.

We made our stay in Chefoo at the delightful missionary home in charge of Miss Milne, also English. We went out to the Northern Presbyterian Mission compound, saw Dr. Hunter Corbett's home, and the fine new hospital which Dr. Hills erected largely with his own money, two foreign doctors and two foreign nurses being in charge. This hospital is on a beautiful buff stone, is three full stories high, and is supplied with almost every modern convenience. It was the finest building we have seen in the East, I think, at least the finest mission building. Dr. Hills came out at his own expense, looked over the mission field, and decided that he wanted to give his life to the medical work in Chefoo, hence the fine new plant which has been open one year.

We fully intended going from Chefoo by boat to Tientsin and on up to Peking, but we were advised that the Peking sun was much more trying on one than the heat farther south, so we took passage by boat for Shanghai instead. The coast trip was rough, and we were on the verge of seasickness all the way down. We only staid over night at Shanghai, as we had to come back through it to get home anyway, taking train the next morning for Hangchow, where we spent most of our remaining time with Mrs. Parker's cousins. The train to Hangchow was the first Chinese train we had taken, for in Manchuria the influence is Japanese. We took second class, as usual for missionaries. The seats faced each other, with a table between, used for lunch purposes and tea-drinking, for the Chinese are never without their tea. Good meals are brought in ac-

cording to order, served foreign style. The coaches are about the same as an ordinary coach at home, first-class comparing favorably with a Pullman, third class being a trifle poorer than our coaches in regard to seats, and fourth class consisting of benches only with no backs. The rate of travel is very good for the East, the trains making about the same time as in Chosen and Japan.

Mokanshan is the mountain summer resort for our Mid-China missionaries. It is about one day's journey from Hangchow up the grand canal by boat and then a few hours overland by chair. We were fortunate in being able to make the trip with Mr. Hudson, who was going up the canal part of the journey in his motor boat, and who kindly took us in, directing our party to the top of the mountain. At Mokanshan we saw "*chami komalgo*" (an inexpressibly fine time), as the Koreans would say. We only had one week to stay, much to our regret, but we certainly filled the week full. We met so many upon the mountain of whom we had heard all our lives, and whom we felt most honored to see; Mrs. Stuart, Sr., Dr. and Mrs. Price and their family, the Hudsons (whom I knew at Davidson), Dr. and Mrs. Wilkinson, Mr. Blain, the McMullens, Miss Broadman, Mrs. Shields, Mr. and Mrs. Talbot, all of our Southern Presbyterian mission; and besides these we met many of other missions in China—Baptists, Methodists, Episcopalians of England, Northern Presbyterians, and others. The China Inland Mission has a home on Mokanshan, and there is quite a German settlement there also, a number of women and children having come as German refugees from Tsingtau to their people on the mountain. The children have been gotten into the foreign Sunday school, where they are taught in their own tongue, and one of the sweetest experiences we had was hearing a number of these little children give a religious recitation in German the Sunday we were



on the mountain. There are over a hundred residences on Mokanshan, and it was inspiring on the Sabbath to worship in the Union church, where there was a large congregation of English and Americans. To hear a real English congregation sing in our own language was a treat that we enjoyed to the utmost.

We went down to Kashing for one day to see our station there. We found Dr. Venable very busy with a full hospital and a hustling clinic. We did not get to see as much of the work anywhere as we wished because of the hot weather for the most part, and also

because of our limited time. We attended some Chinese services at Hangchow and were much impressed with the earnestness of the college boys. Of course the Chinese have not responded to the gospel as the Koreans have done, but the recent revivals have been most encouraging, and the missionaries are regretting very much that they cannot follow up this work as they would wish because of the lack of workers. The higher class of the Chinese have been touched as never before. Pray that these revivals may be followed up more effectively.

*Mokpo, Korea.*

### A LETTER FROM MISS MADA McCUTCHAN.

I hope you may be able to use these pictures in the Survey, as some of the friends at home may be interested in seeing how housebuilding is done in China. The kodak with which the



Laying the foundation for Mr. McCutchan's house, Suchien, China.

pictures were taken was a much-appreciated gift from a little mission band in McGregor, Texas.

I wanted to write a letter for the Survey, but there seems to be no time for letters these days.

Picture No. 1. The foundation for a house is laid by putting in alternate layers of small-sized brick-bats and a watery solution of mud and lime. After a foot or so has been put in, it is beaten down with a huge pestle, raised and lowered by man power. It

takes from 12 to 16 men to work the large ones; that shown in the picture is a very small one worked by two or three men.

No. 2. All the bricks for the house were burned in Suchien, and hauled from the kiln to the house on wheelbarrows. The man in long overcoat is the contractor. He is watching very carefully the unloading of the bricks to see that no bad ones are worked off on him. When we buy bricks we strike each one with a key or other metal to see that they ring clear. As you may



Unloading the bricks for Mr. McCutchan's house, Suchien, China.

be able to guess, buying brick is no light task.

No. 3. Sawing the wood from which all doors, window frames, shutters, etc.,



Sawing the wood for Mr. McCutchan's house, Suchien, China.

the picture one side of the main Sui were made right here, for these things are not bought ready-made as at home.

No. 4. The school girls are drilling in Mrs. Junkin's yard. At the back of

chien Chapel may be seen; the small room is a Sunday school class room. The picture shows only the older girls in the drill; the younger ones are seated on benches at the back.



School girls drilling, Suchien, China.

## "HOME" IN HEATHEN LANDS.

By Mrs. J. R. Graham.

**H**OME is not only a hot-bed and nursery—not only the inner circle and basis of society—but a living fountain, and heart of influence, whose throbs of common interest, family loyalty, mutual sympathy, taste, thought, ideals and standards reach out to the farthest and finest capillaries of life. Hence the importance of home cannot be over-emphasized.

### HOME—AN ANTIDOTE.

If in Christian lands "There is no place like home," be assured it is tenfold more true in heathen lands.

Home there is a haven, a refuge, a paradise, a typical heaven.

After a day's (or ten days') work among the squalid, filthy, godless crowds on the gray, narrow, dirty streets, or the unsanitary, cheerless, noisy tea shop, or even the rather dreary, sunless street chapel or school rooms, imagine the bliss on passing through the portal of your own wall (surrounding your place) to be greeted with the delicious fragrance of the climbing rose, all but tapping your head in welcome as you enter, and the green grass and blooming flowers bask-

ing in the sunshine on which to rest your eyes! Picture to yourself, after mingling with a throng of uncongenial and ignorant men (or women) for days, what rest it is to meet, on your return, the warm welcome of loving sympathy from the older members of the family, and the shrieks of joy and shower of kisses and spasmodic hugs of happy children! Even the pet dog tears around the group in a frenzy of delight, and the caged birds try to drown the noisy mirth with their song!

Now go out again on wintry days all gray above, below, around you; work all day in school or church or orphanage, where no fire is; only muddy tracks everywhere, until the inside of the house is a good match for the outside and slushy streets; get chilled and clammy and cold until your very thoughts and heart seem to freez, too—and then *come home!* Come home to the bright lights and brighter faces, to the warm fire and warmer hearts.

Shake off the muddy shoes and great damp coat, and come into the "living-room" and collapse into a comfortable rocking chair, with your feet to the fire, and every one asking you ques-



tions at once, and dancing around in hopes of finding something more with which to make you happy. Let your eyes fall upon the pile of letters from the homeland waiting for your perusal, but which must be postponed for the savory hot supper which is awaiting you. And *now* you know what *home* is!

#### HOME A TRAINER IN RELIGION.

Just after breakfast the family comes together, and in their "mother tongue" worship God—the God of their fathers, the God of their country, and *their* God. Scripture verses are learned in large numbers, and back lessons reviewed and a catechism question or two answered. In some families much pleasure and profit have been derived from the chanting of Psalms and other Bible chapters in song. This helps to refresh the mind on the portions of Scripture already memorized. It has been found helpful to sing one new hymn and one old one each day, the latter being chosen by turn, beginning from the youngest and up. The Scriptures are clearly read and commented upon and often their interpretation inquired into by the different members of the family. Then comes the prayer that seeks and gets the strength, guidance and comfort for the day, and all rise with their armor on for the trials and tasks of the day.

And so home becomes God's sanctuary.

#### HOME IS SCHOOL.

Home is also *school*, and now parent becomes "school ma'am" and the bairns "school children." Here is one of the burdens of the missionary, for it must be carried on in addition to all other cares and work, and the scholars and teacher being of one flesh and blood, the strain is intense; but even this has its accompanying satisfaction. Mother must now be teacher of every branch of every grade, and professor of instrumental and vocal music.

#### HOME PHYSICAL AND PLEASURE DIRECTOR.

The gymnastics, games, plays, reading, and recreation generally must be planned and furnished by home, and home alone; and if done properly must needs take both the thought and time and companionship of the "grown-ups." Home in mission lands differs largely from that type of home growing far too numerous in our Christian lands, viz., *a place from which to go!*

#### HOME A SANITORIUM AND HOSPITAL.

If a dangerous attack of illness or an "emergency case" occurs in our country, a hospital with trained nursing, or trained nurses at home may be resorted to. But in the mission homes any member may be called on to care for a difficult case any time, in which event she (or he) will have to play the part of "special" for both night and day. Obviously a little knowledge of or knack at nursing will prove most valuable.

The lessons, from the above descriptions, to the "outgoing missionary" are as follows:

1. Do not leave behind any pretty possessions that may help beautify your home and make it cozy and attractive; cultivate flowers both in the yard (no matter how small) and in the house. Get information about seeds and bulbs and plants.

2. Take every advantage and opportunity offered for teaching and caring for children, whether as to their bodies, minds, or spirits. Sing to and with your children. Make much of sacred song; it will not only educate musical taste, but influence the character. Do not teach them trashy hymns and "rag-time" tunes. Give them the best hymnology and music of the good composers. They will love the good as quickly as the poor, and alone as they are, you have the advantage of making for them the choice.

3. Pick up all you can about the care of the sick and suffering; such as how to make a bed with the patient

in it, how to give a bed-bath, and a thousand such little things which one can learn if on the alert. Be observant along *all* lines and have your eyes open and your mind awake to learn any and everything! It may be you will have to upholster furniture or "do over" a mattress, or repair an organ or piano, or help the doctor with an operation, or mix paints and paint a house, or mix plaster and repair your sitting room wall, or mend a defective stove, or solder a leaky vessel, or model a cradle or tent—indeed, there is nothing you may not have to do.

#### THE RELATION OF MISSIONARY HOMES TO ONE ANOTHER.

The plan of having several families and homes in one place is most advisable. It offers diversion and change of scene, interchange of ideas and goodly fellowship.

It gives the children an opportunity to learn the proprieties and amenities of life. It furnishes playmates to the children and companions to the older members. The social gatherings, interchange of hospitalities, and reading nights render the *necessary* relief from a taxing monotony of toil, and pulls one out of the rut of hard work and

lends a stimulus to all lines of home improvement.

#### HOME LIFE AN EXAMPLE.

Along this line the influence of the home cannot be over-estimated. It is a demonstration lesson of all that is taught and preached. The gentle courtesy and consideration of the husband to the wife, the free and trustful companionship of the wife with her husband, the firm and yet loving control and authority of the parents over the children, the respectful obedience coupled with open comradeship of the children toward their parents, the quiet dignity, yet kindness, consideration and interest which makes the Christian bearing of the master and mistress of the house toward their servants—all these constitute the "living epistles known and read of all men," and are the actions that speak louder than a year of sermons.

It is the hope of this chapter that it may instill into the "out-going missionary" the determination to make home the place of all places to its inmates, the helpful as well as delightful rendezvous for its friends and a blessed influence to the world!

### MISSIONARY EDUCATION IN THE SUNDAY SCHOOLS.

JNO. I. ARMSTRONG, *Educational Secretary of Foreign Missions.*

EVERY Sunday school has ideals. These ideals are usually far in advance, both in kind and amount, of the work actually being done. But in most Sunday schools it does not readily appear to officers and teachers how more work could be done, or how the work could be differently done. They probably ask why and who, and these are fair questions.

#### WHY?

There are at least three good reasons for Missionary Education in the Sunday school.

1. *For the Sake of the Bible.*—There

is so much of the Bible to learn, and the teaching of the Bible is so largely left to the Sunday school, and the time of the Sunday school is so short, that we may well be jealous of any other claim on the time.

But Missionary Education is not another claim. The Bible is the seed of Christian life and work. This is what it calls itself. The purpose of the Sunday school is not merely to give scholars a knowledge of the Bible, but such a heart knowledge as will bring them personally into the right relation with Jesus Christ, and also set them to work for him.



Missionary Education has to do with applying the teaching of the Bible to life. It considers not only the Bible, but the fruits of the Bible in the life of individuals and in the life of the Church. A full knowledge of the truth of God cannot be had by studying only its seed-form in the Bible, but must be attained by studying also the fruit-form in the life of Christians and of the Church.

Just as the New Testament helps to understand the Old, so the study of missions helps to understand the Bible, and helps to make the knowledge of the Bible practical and a part of everyday life. Whatever does this is helping the study of the Bible. Sunday schools that have missionary education know more of the Bible than other Sunday schools. and there is a reason.

2. *For the Sake of Character.*—Every Sunday school is a place to build character. While this sacred purpose is not confined to the Sunday school, it is profoundly true that the purpose of the Sunday school is to build character, Christ-like character that will stand four-square to every wind that may blow upon it.

Such character must have in it a large element of heroism. Fire kindles fire, and heroism produces heroism. But nowhere is there gathered so much of heroism as in the mission work of the Church at home and abroad. Some have seen in the enterprises of missions, adequately manned and supported, such a demand on the life and resources of the Church as to provide the moral equivalent of war.

Only to a very limited degree is the Church's present missionary work a moral equivalent of war. But the task is big enough and the call for men and means is urgent enough and the motive is high and pure enough to make of all Christians real soldiers and of the Church a real army. This would involve sacrifice in kind and degree equal to that made in war. Twenty-five years of real missionary education would breed a race of *heroic* Chris-

tians, real soldiers of the Cross. This is one reason why there should be missionary education in every Sunday school.

3. *For the Sake of Missions.*—Is the missionary enterprise adequately known now by the rank and file of church members? Is there sufficient interest in missions by those who profess to be Christians? Is the church properly supporting the work already undertaken and providing reasonably for enlargement and advancement? To ask these questions is to imply their answers.

The average church member does not know what his church is doing, does not read the papers and magazines that tell of this work, and is not aware of the vast proportions and the varied and fitting character of the aggregate mission work of the church universal.

There are professing Christians who say that they do not believe in missions, and who prove the statement by their lives. Many of those who claim to be interested prove by their actions that this interest is only skin deep. It has never stirred the depths of the heart and hardened into a conviction that determines the activities of life.

As for support, it is shamefully inadequate. Missionaries at home are paid starvation salaries, and it is a case of starving minds and souls as well as bodies. Missionaries abroad must live in unsanitary houses, far from medical advice and attention, and thus risk health and efficiency; they must try to teach in unsuitable school buildings or in none at all, and to treat the sick and perform surgical operations in poor hospital buildings or in none at all; they must walk on long journeys or travel by slow impossible native conveyances when a motor boat or motorcycle or a Ford would save two-thirds of their time and strength, and thus enable them with ease to do twice the work they now do; they must turn a deaf ear to the cry of people who are *begging* for Christian teach-

ers to show them the way of life; in their frantic desire to save all they can they must try to do the work of two or three people because there are no new missionaries coming to help in the work; they must try to crowd more children in schools already overcrowded and more patients in hospitals already overfull; and all this is because the church does not provide the support that would give enough missionaries to do the work, and homes in which these missionaries could live in comfort and safety, and necessary economical conveyances and proper school and hospital buildings and all the other things that would make it possible to do the work in the best possible way.

The only way to secure a church that will adequately support the missionary enterprise is to take the future church members now in the Sunday schools and give them that missionary education that will make them all missionaries in heart and also in pocket.

#### • How?

Mention may be made of a few methods that are being used with more or less of success in many schools.

1. Three to five minutes in the opening or closing exercises of the school, when by selected Bible reading, prayer, song, the unveiling of a picture, telling a missionary story, reading a letter from a living missionary, stating striking facts, or in a hundred and one other ways a distinct missionary impression is made.

2. Fifteen or twenty minute missionary program once a month, carefully prepared for and enthusiastically given.

3. The observance of missionary days on some regular schedule, using programs that are full of information and inspiration.

4. A missionary atmosphere created by maps and charts and pictures and regular use of blackboards and bulletin boards, with a real live missionary in the school as often as possible, not only for a public talk, but also for in-

formal question and answer and social intercourse in the class room or in the home of the teacher.

5. The use of missionary books as gifts or as loans or as a part of the regular school library. We have two missionaries in Japan, one because he read a missionary biography when he was eight years old, the other because he read missionary books in his Sunday school library; and especially the life of Livingstone before he was sixteen years old. We have a missionary in Africa because his father gave him the life of John G. Paton on his twelfth birthday. But books will make missionary pastors and missionary elders and missionary deacons and missionary mothers and missionary fathers and missionary lawyers and missionary bankers and missionary business men and missionary Sunday school superintendents and teachers just as well as "missionaries," and we need all these quite as much as we need missionaries who go.

6. Class instruction every Sunday by the regular teacher in connection with the Bible lesson for the day, or for the whole lesson period on Sundays that have been set aside for this purpose. Moore Memorial Sunday School, Nashville, and the Jackson (Tenn.) Sunday School have a missionary teacher and a missionary room in which every Sunday some class or group of classes is taught missions by the missionary teacher.

#### Who?

Who is to secure this Missionary Education in any school? What is everybody's business is nobody's business. There must be a small group on whom the responsibility can be laid. They must form a plan suited to their school and they must change the plan as often as it needs to be changed. New members must be added to this group from time to time so as to get new minds at work and new points of view. This group must see that their plan is carried out by enlisting the help



of an many members of the school as are needed, and they must get all at it all the time. "Keeping everlastingly at it brings success."

What has been said above applies to Missionary Education in the broadest sense of the word. Christian Education, Sunday School Extension and Home and Foreign Missions are all properly included under the term Missions, as they are merely departments of the work of the Church in her efforts to obey Christ and to make disciples of all the nations, teaching them to observe all things commanded by Christ himself.

#### THE SEVEN YEAR PLAN OF THE FOREIGN MISSION COMMITTEE FOR THE SUNDAY SCHOOLS.

This plan has three parts: Study, Prayer, and Giving. All three to be effective must be definite, and the objects must be sufficiently varied to avoid wearisome repetition. The foreign work of the church is being carried on in seven different countries. The Sunday schools are asked to study the work in one country each year and to support that work by prayer and by gifts. Every Sunday school is asked

to co-operate heartily, and every school *can* do so.

A definite sum of money is set as the goal of the total gifts. The facts about the work in the country chosen for the year are put within reach of the schools. The gifts are asked for definite work already undertaken.

The plan is intended to be a "repeater." After seven years there will be a new generation of scholars in the Sunday schools and plenty of new facts about the work. In three or four cycles of seven years using this plan there ought to be produced a new generation of church members who would be intelligently informed about the work and actively supporting it.

This plan is in harmony with all the fundamental principles of Missionary Education. It could be readily adapted to any other department of church work as well as to foreign missions.

The first year of its operation was reasonably successful. About one-third of all the Sunday schools co-operated in using the plan for our Japan Mission during the Church year April 1, 1915, to March 31, 1916, and many of those who used the plan are enthusiastic in their approval of its main features. For the first year this is good progress.

### SUNDAY-SCHOOL FOREIGN MISSION DAY, MAY 28, 1916.

This is the one day set apart by the Assembly for Foreign Missions in the Sunday schools. The country chosen for this year is Brazil. According to the plan, all the Sunday schools are asked to study and to pray for and to give to the support of our three Brazil missions.

Interesting and varied programs with abundant material to carry them out have been provided, and mite boxes and envelopes for gathering the offerings. Material will also be supplied to those schools that wish to study the Brazil missions on other dates of their own choosing after May 28th. Samples

and descriptions of all these supplies will be sent to several people in all the schools whose addresses are known. When you receive yours have the proper person order the supplies necessary for your school, and see that the day is observed in a manner befitting the great cause and the great opportunity. If you have not received any samples, write at once to John I. Armstrong, Educational Secretary, 154 5th Avenue, North, Nashville, Tenn.

*Programs and other supplies are sent this year only to those Sunday schools that ask for them.*

Our Brazil missions cost \$46,000 a

year. Of this amount about \$16,000 is provided for in annual pledges and promises. The Sunday schools are asked to adopt the Brazil missions as their own work for the Church year April 1, 1916, to March 31, 1917, and to give the \$30,000 needed to complete the support of the work for the year.

A little effort and pains on the part of teachers and officers will enable the scholars in any Sunday school to picture each school in Brazil as their own school and each missionary as their own worker.

Some Sunday schools already have undertaken definite parts of the foreign work, such as shares in a station, or school, or hospital, or the salary in part or in whole of a particular missionary. *Of course it is not intended to interfere in any way with these pledges.* The schools that have pledges should use the Brazil programs for their educational profit, and they ought to pray for the Brazil work definitely and often; but their gifts should apply on their own pledges.

Is it possible for every Sunday school to use the plan? Yes, most emphatically. *It is true that every school can, because every kind of school has used the plan successfully.* There will always be need of adapting the plan in its details to the special circumstances in each school, *but the general principles can be applied everywhere.*

Nor is there anything unreasonable

in asking the Sunday schools to give \$30,000 this year for Brazil. About 800 average schools gave approximately \$11,000 for Japan last year up to February 1st. These schools are average schools in size and ability and in every other way. Many of them are very small. A few are large. *If 800 average schools can give \$11,000, 28,000 average schools can give \$30,000, and it can be done without any strain or high pressure methods.*

But let's not put the emphasis on the wrong part of the plan. This plan is not primarily a money raising plan, but a plan for missionary education. A part of the plan has to do with giving, because giving has a place in missionary education. There is no permanent impression without opportunity for expression. The place to put most emphasis is on the other two parts of the plan. A large and accurate knowledge of the facts about Brazil, the people, the country, the prevailing religion or lack of religion, the opportunities for Christian work; the forces already at work, the forms of missionary work now in use; and above all this a linking up of lives through prayer with the power of God to save Brazil—these are the things that will count most; and if there is real study and real prayer, the gifts will come as naturally as the flowers and the fruit come in the living plant after the sunshine and the rain.

## PERSONALIA.

The friends of Rev. and Mrs. W. C. Porter, of our North Brazil Mission, who are now at home on furlough, will be interested to know that they are located for the remainder of the winter at De Land, Fla.

A letter from Rev. T. C. Vinson advised us of his arrival in New York on January 17th on furlough after his first term of service in the Congo. He sends this interesting news:

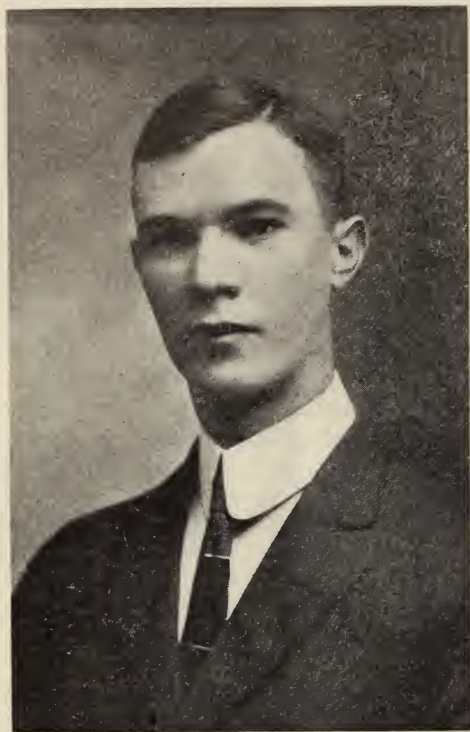
"I left Luebo on November 25th and

had a very pleasant and peaceful voyage. I came by way of London in order to attend to some business matters for the Mission. Every one was getting along fairly well on the Mission when I left, but were anxiously awaiting the return of some of the older missionaries.

The new party arrived in good health and excellent spirits and entered heartily into the work. We are all very grateful to the Church and thankful to God for sending out these new



recruits in such trying and distressing times, but we feel sure that the results of the work will justify any sac-



Dr. M. P. Young, who sailed February 4th for China to be Dr. J. R. Wilkinson's assistant at Elizabeth Blake Hospital.

rifices that we may be called upon to make.

I may report that Rev. Plumer Smith and Miss Katie Russell (one of the new recruits), were united in marriage on December 2d and went directly to their work at Mototo.

The friends and relatives of Mr. and Mrs. W. A. Venable, of Kunsan, Ko-

rea, will be glad to know that they, with their two children, William Anderson, Jr., and Elizabeth Heiskell, expect to arrive in San Francisco about April 10th, on regular furlough. Mrs. Venable's mother is living at present in San Francisco, and they expect to spend the first two or three months of their furlough with her. Their address after April 10th, until further notice, will be care of Mrs. F. F. Stonerod, 1970 Green street, San Francisco, California.

In the June number of The Survey we hope to introduce their two charming children to our readers through the Junior Department.



Rev. W. C. McLaughlin, who sailed for China in March, with Mrs. McLaughlin and little daughter.

### DO YOU KNOW?

1. What marked the development and growth in the African Mission during the year just closed?

2. What the African Mission is instantly calling for?

3. Where "Arbour Day" was observ-

ed, and how many trees were planted?

4. What happened to an African chief who accepted Christ?

5. Where patients beg for operations?

6. Why the Bible finds such ready



"Bobbie" Wilson, Sam Hill (His horse), Elizabeth, James and Mary Stuart Wilson. Mr. T. E. Wilson is on the ground. Puzzle: Can you find him?

lodgement in the hearts of the African?

7. The list of subjects studied in the Mokpo Boys' School?

8. How the missionaries helped the starving poor in Mexico?

9. What country's currency was dubbed a "pluperfect mess?"

10. What "Home" means in heathen lands?

## SENIOR PROGRAM FOR APRIL, 1916.

Arranged by MISS MARGARET MCNEILLY.

Topic—*Africa.*

Hymn—Onward, Christian Soldiers.

Scripture Reading—Psalm 46.

Prayer—For the missionaries who have recently gone to Africa, and those who are on their way.

Minutes.

Roll Call—Answer with a Scripture verse of Promise.

Business.

Solo—Selected.

Reading—Stir Into the Flame.

Topical—African Devil Worship.

Talking the Gospel.

Prospects and Needs of Our African Work.

African News Items.

Hymn—Selected.

For Meditation—As Thy Servant was Busy Here and There.

Prayer—Closing with the Mizpah Benediction.

### *Suggestions.*

The numbers on the program should be distributed a sufficient length of time before the meeting for each one to be familiar with her article, so that she can tell it to the society.

The current issue of *The Survey* has some excellent articles on Africa. Use it freely.

Pray earnestly for the work and workers in Africa, that the work may not be hindered or the workers endangered in these unsettled times.

\* \* \* \*

The above program with leaflets to carry it out, may be had from the Executive Committee of Foreign Missions, 154 Fifth Ave., N., Nashville, Tenn. Single copy, 10 cents. Subscription for the year, \$1. These programs are issued the 15th of each month for use the succeeding month.



## COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS.

Receipts applicable to regular appropriations—

February	1916	1915
Churches .....	\$ 22,454.68	\$ 20,447.89
Churches, Japan.....	5.00	
Sunday Schools.....	542.45	320.34
S. S., Japan.....	400.71	
Societies .....	6,522.33	5,423.78
Miscellaneous .....	2,485.21	2,265.32

	\$32,410.38	\$28,457.33
Legacies .....	32,410.38	28,457.33

Eleven months, April 1, 1915, to February 29, 1916—

Churches .....	\$217,118.62	\$211,468.10
Churches, Japan.....	87.15	
Sunday Schools.....	5,772.33	6,983.33
S. S., Japan.....	11,361.33	
Societies .....	54,911.30	53,870.04
Societies, Japan.....	185.13	
Miscellaneous .....	21,994.17	25,764.13
Miscellaneous, Japan	52.12	
	\$311,482.15	\$298,085.60

Legacies ..... 2,262.20 12,993.66

\$313,744.35 \$311,079.26

Appropriation for fiscal year ending March 31, 1916.....\$506,646.27  
 Deficit March 31, 1915..... 63,286.98

Total amount needed.....\$569,933.25  
 Amount needed each month.... \$47,500.00

The receipts for objects outside the budget for the eleven months amount to \$25,187.84.

The Treasurer's books will close at *noon Saturday, April 1st*. If it is impossible to mail remittances to reach Nashville by April 1st, a telegram to me authorizing sight draft for amount will receive prompt attention. Such telegrams must reach me before noon April 1st, and must contain directions as to credits to be given Societies and Sunday schools. I suggest the use of night letters as the best means to convey the desired information.

EDWIN F. WILLIS,  
 Treasurer.

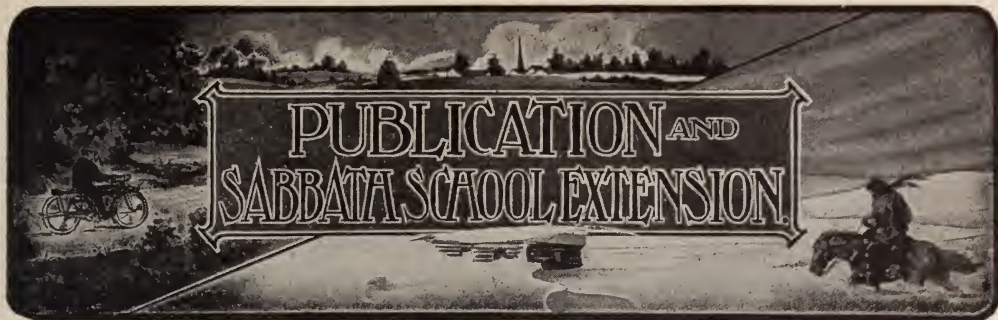
Nashville, Tenn., February 29, 1916.

## PREVENTION OF CHINA'S FAMINES.

Chinese documents dating back 2,500 years prove that floods and famines have regularly visited the great plains of Kiangsu and Anhui provinces, but it is only within the last half century that the Western world has learned of the destruction, starvation and death which affects millions of people in China's famine district every few years. Recently the floods have so increased in frequency and the famines in acuteness that now over the whole of this area farmers do not average more than two crops in five years, where, if floods were eliminated, the normal conditions would be two large crops a year. If a great project now under way is carried out these conditions will become a thing of the past. A comprehensive study of the whole subject has been made by Mr. Charles D. Jameson, an expert en-

gineer, sent out by the Red Cross Society, and a corps of assistants supplied by the Chinese government. His report, providing for the reclamation of the whole district, has been accepted by the government, which proposed issuing bonds to the amount of twenty million dollars if the Red Cross Society would execute the work. The Society made the counter proposal to secure a reliable engineering firm, and in May a board of engineers sailed to report upon the feasibility of Mr. Jameson's plan. "The moral results," he says, "will be the elimination of the suffering, starving and degeneration of several millions of people who are now fast becoming beggars and robbers; the turning into producers of millions who are now not only non-producers, but are becoming a menace to the country."—*The Survey*.

Miss Grace Parker, of Raphine, Va., writes: "I could not do without the Survey; it is an inspiration to me."



Branch Department at  
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,  
6-8 North Sixth Street, Richmond, Va.

### IN THE TRENCHES.

**T**HOSE who invest prayer, thought, time or money in an enterprise, have a right to know how and through whom such investment finds its mark.

Last month in this department we told of the splendid work of Mr. Hugh H. Hudson, Sunday School missionary in West Hanover Presbytery, and gave an account of one striking piece of organization work by Mr. W. R. Blain, Sunday School missionary in Texas.

This month we present to the readers of *THE MISSIONARY SURVEY*, some typical views in the work of Mr. H. L. Thomas, Sunday School missionary in Orange Presbytery. Mr Thomas is

a consecrated layman who heard the call to the work of Sunday School Extension and gave up his position with a lumber firm to undertake it. He left a comfortable eight-room home to go out with his family of five to occupy the very modest log cabin which you see here in the picture. The group at the door is composed of the Thomas family. There also stands the faithful missionary horse, harnessed and ready to be put into the shafts and pull the missionary's buggy over the long country roads in his rounds of visiting. Sometimes in bad weather the roads are too rough for a buggy; then the



The Sunday School Missionary's Home.



saddle and saddle bags are brought into use.

These itinerating trips over the country around, take the husband and father away from the humble little home many days and nights, while a brave and cheerful wife "looks after things" and watches—oftentimes longingly—for the return of the head of the house.

Reader, would you be willing to take the place of either one of these?

Let us also ask this: in the sight of God, is it any more the Sunday School missionary's personal responsibility, in the beginning, to get the Bible and the Sunday school and preaching to the people of the remote country districts than it is your responsibility?

Of course, after he is employed, it is his obligation to do the actual work in so far as one man can cover the field, but who shall pay him his meagre salary? Are you seeing to it that you have a share in his work—the work which is in a sense equally yours?

This is where the Publication and Sunday School Committee at Richmond aids you in discharging your part of the responsibility. The Committee pays the man's salary and furnishes him with the very necessary literature, and of your offerings to Sun-



Mr. H. L. Thomas.

day School extension—if you made an offering.

Let's follow this man Thomas around a little (we perhaps won't care to go all the way with him) and see what he is doing and the kind of people he meets.

Here is a couple whom Mr. Thomas found "in the gall of bitterness." Liquor had gotten hold of both man and woman and their home was far



Reclaimed.



Pine Ridge Sunday School.

from a happy one. The Sunday school missionary visits these people and tells them of better things. He makes friends of them and when he has succeeded in engaging a preacher to come to the Community and hold a series of evangelistic meetings, he persuades the people to come out. Two years ago the couple in the picture came to the meeting and heard the Gospel to the saving of their souls. The whiskey bottle was thrown away, quarrelings and strife ceased, and now you find a man and his wife living in peace and in the enjoyment of their Sunday school privileges. We go on with Mr. Thomas to the Pine Ridge Church, where he gathers the people together and conducts the Sunday school on Sunday mornings and is training some of the members in the work of leading and teaching.

In the case of one of the fine looking men in this picture, a remarkable conversion and reformation has taken place. An intemperate life has metamorphosed into one of sobriety and uprightness; and since his conversion this man has saved enough money to build a nice home for his family.

Is it not remarkable how when the Gospel begins its sanctifying work in a man's life, the gracious benefits touch a wider and ever widening circle! Everybody has a right to be more

comfortable when one whose life touches theirs, becomes a surrender to Jesus' life.

A missionary spirit has developed in Pine Ridge church, because of this missionary leader, and the development has taken the very practical turn of planting the gospel in an adjoining district, at Hill's Chapel.

You see here a plain wooden structure, but the Bible is taught in it every week; and just a little farther on you can get an idea of the good looking people who gather there. This happens to be a Rally Day crowd and doubtless larger than usual, but they are having a Rally Day and that means progress. The people are intelligent and well-to-do. When the



Hill's Chapel.





Rally Day at Hill's Chapel.

work was started here, there was only an average of one church member in every eight persons; now the average is 1 to 6—an improvement of 25 per cent.

Let us remind you again of the fact—it is important: Mr. Thomas is not a minister—he is a layman. Wherever the Committee can lay its hands upon a consecrated layman who has a fair understanding of modern Sunday school methods who is willing to make a sacrifice and put his life into a work of this kind, with good prospect for success, that man is employed, instead of taking a minister from an established

work. These missionary laymen can do some preaching themselves, and they can nearly always get a minister from a point not far distant, to do special evangelistic preaching and harvest the results of the missionary's rounding up and personal work.

We must not retrench on Sunday-School Extension. It is the very source of our most substantial progress. It is that department of a great Church endeavoring to recruit her ranks with the yeomanry, that she may best perform her share of winning the world to Christ.

### THE SUNDAY SCHOOL A DISCOVERER.

**T**HE Sunday-school is a wonderful developer. It is also a discoverer.

It is remarkable how latent ability, where least expected, has been turned up and developed by exercise in the Sunday school. Hardly a reader of these words but who can think of one or more instances of this kind.

The reason for it is not difficult to see. People who would never be willing to make any effort at Christian work, like teaching or leading a meeting, in an organization of grown-up folks, can be easily persuaded to teach or lead little folks. With the actual effort there comes the discovery—even to one's own self—of unsuspected talent for this

kind of work. This emboldens the worker to more difficult undertakings. The result is that some of our best lay workers have been produced by the Sunday school.

Accompanying such a process of development there is also the making of a prime citizen—a citizen developing in a knowledge of God's law and its application to every-day needs, decisions, plans, actions, conversation and thought.

For the leaders it discovers and develops, therefore, if for no other reason, ought we not to plant a Sunday school wherever there is the slightest prospect of maintaining one?

## THE ORPHAN CHILD.

CHARLOTTE BRONTE.



My feet they are sore, and my limbs they  
are weary;  
Long is the way, and the mountains so  
wild;

Soon will the twilight close moonless and  
dreary

Over the path of the poor mountain child.  
Why did they send me so far and so lonely,  
Up where the moors spread and gray  
rocks are piled?

Men are hard-hearted, and kind angels only  
Watch o'er the steps of a poor orphan  
child.

Yet distant and soft the night breeze is  
blowing,

Clouds there are none, and clear stars  
beam mild;

God in His mercy, protection is showing  
Comfort and hope to the poor orphan  
child.

Ev'n should I fall o'er the broken bridge  
passing,

Or stray in the marshes, by false lights  
beguiled,

Still will my Father, with promise and  
blessings,

Take to His bosom the poor orphan child.

There is a thought, that for strength should  
avail me,

Though both of shelter and kindred de-  
spoiled;

Heaven is a home, and rest will not fail me,  
God is a Friend to the poor orphan child.

### How The Shepherd Seeks

"I count no time," the Shepherd gently said,

"As thou dost count and bind

The days in weeks, the weeks in months: my counting

Is just—until I find.

"And that would be the limit of my journey.

I'd cross the waters deep,

And climb the hillsides with unfailing patience

Until I found my sheep."

—Selected.



## MISSIONARIES OF THE PRESBYTERIAN CHURCH, U. S.

- AFRICA-CONGO MISSION**  
AFRICA. [46]
- Ibanche. 1897.**  
Rev. and Mrs. H. M. Washburn
- Luebo. 1891.**  
Rev. W. M. Morrison.  
Rev. and Mrs. Motte Martin.  
Dr. and Mrs. L. J. Coppedge.  
Rev. and Mrs. A. L. Edmiston  
(c)  
\*Rev. and Mrs. L. A. DeYam-  
pert (c).  
\*Miss Maria Fearing (c.)  
Rev. and Mrs. C. L. Crane,  
Mr. T. J. Arnold, Jr.  
Miss Elda M. Fair.  
\*Rev. and Mrs. N. G. Stevens.  
Mr. W. L. Hillhouse.  
\*Rev. T. C. Vinson.  
Rev. S. H. Wilds.  
Dr. T. Th. Stixrud.  
\*Rev. and Mrs. A. C. McKinnon  
†Mr. and Mrs. T. Daumery.  
\*Rev. and Mrs. J. W. Allen.  
Miss Grace E. Miller.  
Mr. B. M. Schlotter.
- Mutoto. 1912.**  
Rev. and Mrs. Geo. T. McKee  
Rev. A. A. Rochester (c).  
Rev. and Mrs. Plumer Smith.  
Dr. Robt. R. King.  
†Miss Margaret Van Leacourt.
- Lusambo. 1913.**  
Rev. and Mrs. J. McC. Sieg.  
Rev. and Mrs. R. F. Cleveland.  
Rev. and Mrs. R. D. Bedinger.
- E. BRAZIL MISSION. [13]**  
**Lavras. 1893.**  
Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
Rev. H. S. Allyn, M. D.  
Mrs. H. S. Allyn.  
Mr. and \*Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
Miss R. Caroline Kilgore.  
Mr. F. F. Baker.
- Plumby. 1896.**  
Mrs. Kate B. Cowan.
- Bom Sucesso.**  
\*Miss Ruth See.  
Mrs. D. G. Armstrong.
- W. BRAZIL MISSION [10]**  
**Ytu. 1909.**  
Rev. and Mrs. Jas. P. Smith.
- Braganca. 1907.**  
Rev. and Mrs. Gaston Boyle.
- Campinas. 1869.**  
Rev. and Mrs. J. R. Smith.
- Itapetininga. 1912.**  
Rev. and Mrs. R. D. Daffin.
- Descalvado. 1908.**  
\*Rev. and Mrs. Alva Hardie.
- N. BRAZIL MISSION. [11]**  
**Garanhuns. 1895.**  
Rev. and Mrs. G. E. Henderlite.  
\*Rev. and Mrs. W. M. Thompson.  
Miss Eliza M. Reed.
- Pernambuco. 1873.**  
Miss Margaret Douglas.  
Miss Edmonia R. Martin.  
\*Rev. and Mrs. W. C. Porter.
- Canhotinho.**  
Dr. G. W. Butler.  
Mrs. G. W. Butler.
- MID-CHINA MISSION. [71]**  
**Tungchiang. 1904.**  
Rev. and Mrs. J. Y. McInnis.  
Rev. and Mrs. H. Maxcy Smith.  
Miss R. Ellinore Lynch.  
Miss Kittie McMullen.
- Hangchow. 1867.**  
Mrs. J. L. Stuart, Sr.  
Miss E. B. French.  
Miss Emma Broadman.  
Rev. and Mrs. Warren H. Stuart.  
Miss Annie R. V. Wilson.  
Rev. and Mrs. R. J. McMullen.  
Mr. and Mrs. J. M. Wilson.  
Miss Rebecca E. Wilson.  
†Mr. S. C. Farrior.  
Rev. G. W. Painter, Pulaski, Va.  
Rev. and Mrs. J. M. Blain.  
Miss Nettie McMullen.
- Shanghai.**  
Rev. and Mrs. S. I. Woodbridge.  
Rev. and Mrs. C. N. Caldwell.
- Kashing. 1895.**  
Rev. and Mrs. W. H. Hudson.  
Dr. and Mrs. W. H. Venable.  
Miss Elizabeth Talbot.  
Rev. and Mrs. Lowry Davis.  
\*Miss Irene Hawkins.  
†Mr. and Mrs. A. C. Hutcheson.  
\*Miss Elizabeth Corriher.  
Miss Florence Nickles.  
Miss Mildred Watkins.
- Kiangyin. 1895.**  
Rev. and Mrs. L. I. Moffett.  
Rev. and Mrs. Lacy L. Little.  
Dr. and Mrs. Geo. C. Worth.  
Mr. and Mrs. Andrew Allison.  
Miss Rida Jourolman.  
Mrs. Anna McG. Sykes.  
\*Miss Ida M. Albaugh.  
\*Miss Carrie L. Moffett.  
Dr. F. R. Crawford  
Dr. M. P. Young.  
Miss Venie J. Lee, M. D.
- Nanking.**  
Rev. and Mrs. J. L. Stuart.  
Dr. and Mrs. R. T. Shields.  
Rev. and Mrs. P. F. Price.
- Soochow. 1872.**  
Rev. J. W. Davis.  
Dr. and Mrs. J. R. Wilkinson.  
Miss S. E. Fleming.  
Miss Addie M. Sloan.  
Miss Gertrude Sloan.  
Mrs. M. P. McCormick.  
Rev. and Mrs. P. C. DuBose.  
Rev. R. A. Haden.  
\*Mrs. R. A. Haden.  
Miss Helen M. Howard.  
Miss Millie S. Beard.  
Miss Irene McCain.
- Changchow. 1912.**  
Rev. C. H. Smith.
- NORTH KIANGSU MISSION.**  
[69]  
**Chinkiang. 1883.**  
Rev. and Mrs. A. Sydenstricker.  
Rev. and Mrs. J. W. Paxton.  
Rev. and Mrs. D. W. Richardson.  
Rev. and Mrs. J. C. Crenshaw.  
Miss Pearl Sydenstricker.
- Taichow. 1908.**  
Rev. and Mrs. T. L. Harnsberger.  
Dr. and Mrs. Robt. B. Price.
- Hsuehoufu. 1897.**  
Rev. Mark B. Grier.  
Mrs. Mark B. Grier, M. D.  
Dr. A. A. McFadyen.  
Rev. and Mrs. Geo. P. Stevens.  
Rev. and Mrs. F. A. Brown.  
Rev. and Mrs. O. V. Armstrong.
- Hwaiianfu. 1904.**  
Rev. and Mrs. H. M. Woods.  
\*Miss Josephine Woods.  
Rev. and Mrs. O. F. Yates.  
Miss Lillian C. Wells.  
Miss Lily Woods.
- Yencheng. 1909.**  
Rev. and Mrs. H. W. White.  
Rev. and Mrs. C. F. Hancock.  
Dr. and Mrs. J. W. Hewett.
- Sutsien. 1893.**  
Dr. and Mrs. J. W. Bradley.  
Rev. B. C. Patterson.  
Mrs. B. C. Patterson, M. D.
- Rev. and Mrs. W. F. Junkin.**  
Mr. H. W. McCutchan.  
Miss Mada McCutchan.  
Miss M. M. Johnston.  
Miss B. McRobert.  
Miss Carrie Knox Williams.
- Tsing-kiang-pu. 1887.**  
\*Rev. & Mrs. J. R. Graham, Jr.  
Dr. and Mrs. James B. Woods.  
Rev. and Mrs. A. A. Talbot.  
Miss Jessie D. Hall.  
Miss Sallie M. Lacy.  
\*Rev. Lyle M. Moffett.  
Miss Nellie Sprunt.  
Miss Agnes Woods.  
Dr. S. Houston Miller.
- Haichow. 1908.**  
Rev. and Mrs. J. W. Vinson.  
L. S. Morgan, M. D.  
Mrs. L. S. Morgan, M. D.  
\*Rev. and Mrs. A. D. Rice.  
Rev. and Mrs. Thos. B. Grafton.  
Miss Louise C. Oehler.
- CUBA MISSION. [10]**  
**Cardenas. 1899.**  
Mrs. J. G. Hall.  
Miss M. E. Craig.  
†Rev. H. B. Somelllan.  
Rev. and Mrs. J. T. Hall.
- Caibarien. 1891.**  
Miss Mary I. Alexander.  
Rev. and Mrs. R. L. Wharton.  
Rev. and Mrs. John MacWilliams
- Placetas. 1909.**  
†Miss Janie Evans Patterson.
- Camajuan. 1910.**  
Miss Edith McC. Houston.  
†Rev. and Mrs. Ezequiel D. Torres.
- Sagua. 1914.**  
†Rev. and Mrs. Juan Orts y Gonzales.
- JAPAN MISSION. [38]**  
**Kobe. 1890.**  
Rev. and Mrs. S. P. Fulton.
- \*Rev. and Mrs. H. W. Myers.**  
Rev. and Mrs. W. McS. Buchanan.
- Kochi. 1885.**  
Rev. and Mrs. W. B. McIlwaine.  
Rev. and Mrs. H. H. Munroe.  
Miss Estelle Lumpkin.  
Miss Annie H. Dowd.
- Nagoya. 1867.**  
Rev. and Mrs. W. C. Buchanan.  
Miss Charlotte Thompson.  
Miss Lelia G. Kirtland.  
Rev. and Mrs. R. E. McAlpine.  
Miss Elizabeth O. Buchanan.
- Susaki. 1898.**  
Rev. and Mrs. J. W. Moore.
- Takamatsu. 1898.**  
Rev. and Mrs. S. M. Erickson.  
Rev. and Mrs. A. P. Hassell.  
Miss M. J. Atkinson.  
Rev. and Mrs. J. W. Hassell.





Princeton Theological Seminary Library



1 1012 01465 1774

**FOR USE IN LIBRARY ONLY**  
**PERIODICALS**





